

Hermes

BY THE STUDENTS OF WESLEYAN UNIVERSITY IN MIDDLETOWN, CONNECTICUT

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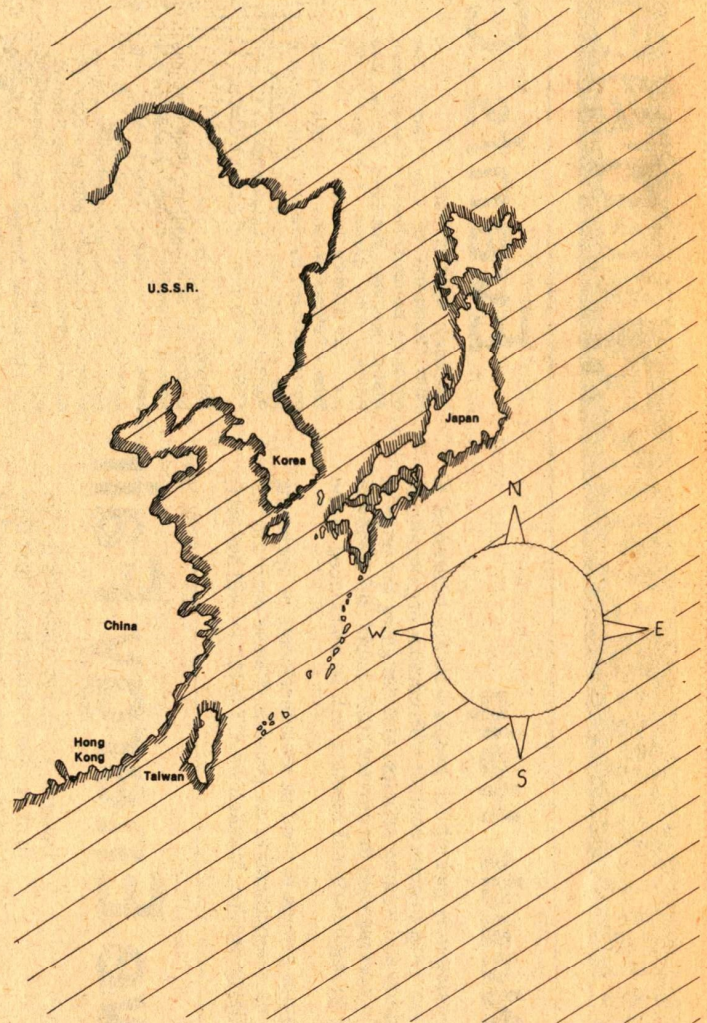
April 20, 1978

To The West Is Asia

By RICHARD BROWN

In this issue Hermes is featuring East Asia. The articles contain no dragons, no socialism, and no attempt to 'cover' the subject. There is a need for that later. Now it is important, as through South Africa and our endowment, that we become introduced to the world outside of the U.S. and Europe a world with which we have intimate if unknowing relations. Wesleyan has ties to Chinese and Japanese culture: an East Asian Studies program, students from Hong Kong and Japan; students back from years in Japan and Taiwan; students of Asian-American heritage; and a plethora of bicycles, stereos, and clothing bearing the mark of business done in these countries. I would be surprised to hear that the majority of the companies in which our endowment is invested did not have dealings with Japan and probably Taiwan. Wesleyan, and we ourselves, should pay attention to our bonds.

These articles explore some of the bonds by having people who have had clear contact with both cultures speak about what seems important to them. Obviously this is not meant to be exhaustive nor even necessarily representative; we present instead some real people with their ideas and feelings. We want to make the 'Far East' a definite place, not a dream. ■



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Sit-In Ends; SAAG Achieves Goals

by NANCY WINKELMAN
and DANIEL WOLF

At 4:50 Tuesday morning after 90 hours, 20 members of the South Africa Action Group left President Campbell's office. The group was totally exhausted, having spent four sleepless days and nights in continuous meetings. The last five hours of the sit-in took the form of intense soul-searching and evaluation of the action which was coming to an end. The group engaged in extensive criticism and self-criticism of the intent, strategy and consequences of the sit-in. They considered such questions as: Was such an act of civil disobedience necessary? Was it timely? What were the goals of the sit-in? How close did SAAG come to reaching these goals? Were the effects, as some people claim, destructive and counter-productive to SAAG's ultimate goals?

After six months of carefully investigating the conditions in South

unable and unwilling to violate the laws of a host country, will never be a progressive force there. In the words of black workers at an IBM factory in Johannesburg, "We know that these American bastards support the government. Vorster is the one who needs them, we do not need them. Even if it means that we will lose our jobs we want the American companies to go home... We have decided that there is really nothing these companies can do to bring change in South Africa."

In formulating strategies for pressuring U.S. corporations to leave South Africa, the Northeast Committee for the Liberation of South Africa (NECLSA, of which SAAG is a member) realized that corporations would only respond to economic and public pressure. Divestment is historically the most effective way to administer such pressure. NECLSA, in conjunction with universities across the country, felt that a nationwide campaign for



Campbell on the way to Trustees' meeting

(photo by Danny Haar)

established a committee which they felt would best evaluate Wesleyan's options for action. The committee was charged with a three-stage agenda:

1. Evaluation of the impact of shareholder (proxy) votes.
2. Evaluation of the impact of direct communication with the companies, and
3. If the first two stages proved ineffective, evaluation of the means and costs of divestment from some of the companies involved.

President Campbell was authorized with exclusive control over the selection of the committee, with no time restrictions for this process. There was no definite commitment to a report at the next Trustees' meeting in October on the social and economic impact of divestment. In addition, the committee was not mandated to make public its findings.

In response, SAAG reiterated its belief in the necessity of divestment concerned that the committee as established had no firm commitment to investigating this action by October. SAAG's strong belief that certain criteria be met by this committee was not adequately answered by its mandate. On Monday April 10, SAAG presented its grievance to President Campbell, asking for a response within 3 days. No response was offered. On Thursday, April 13, SAAG gave President Campbell a formal list of demands, which included the following:

1. The committee set up by the Trustees should be charged with in-

vestigating the swiftest, most economical means of divestment, as well as alternative avenues of investment.

2. The committee should approve banks for investment purposes which have policies of not lending money to the South African government, or to corporations controlled by that government (parastatals), or to any corporation for the specific purpose of doing business in or with South Africa.

3. The committee should report to the Trustees in October and a decision should be made by the Board of Trustees at that time.

4. The committee should be selected by the SAAG and President Campbell and should be composed of four student members, at least two of whom should be SAAG members; four faculty members, at least two of whom should be recruited from our list of faculty members sympathetic to the move for divestiture; two members of the Board of Trustees; and the Assistant Treasurer of the University.

5. All meeting and minutes should be open to the public, and the committee's report should be presented to the Wesleyan community two weeks before the October Trustees meeting.

On Friday, April 14 at 11:30 A.M., two SAAG representatives again asked Campbell to respond to the SAAG demands. He again refused. At that point, 19 SAAG members began a non-violent occupation of his office. During

Continued on page 10



A Campbell's eye view of the student sit-in (photo by Danny Haar)

Africa and the role U.S. corporations play there, SAAG concluded that corporations were only supporting the institutionally racist South African government. Racism is legal in South Africa, so corporations, which are

divestment would best help the situation in South Africa.

The Trustees agreed that "the situation in South Africa is so heinous as to warrant action at this time." At their meeting of April 8, they

SAAG's Final Letter

Dear President Campbell,

The following is an outline of points which have been defined this weekend pertaining to the Ad Hoc committee of the Social Implications Sub-committee of the Board of Trustees.

- 1) The committee is mandated to compile a report which will be presented to the Board of Trustees in October. "The charge to the committee will include a specific request that there be included in the committee's report a study of the cost of divestiture. This should include information concerning transaction costs, opportunity costs, as well as the costs relating to loss (or gains) of gifts from corporations, and a loss (or gain) of gifts of securities. The information should be specific enough to permit analysis of the impact of total or selective divestiture." (letter, April 16.) Included in the committee's report will be a study of the criteria, procedures and implications of immediate divestiture from the fifteen U.S. corporations with the largest investments in South Africa, and procedures and a suggested timetable for eventual total divestment. This study shall include the implications of total divestiture, divestiture from subgroups of the total portfolio, and divestiture on a case by case basis (with timetables in each case). "It will seek alternative investments where appropriate." ("Positions & Responses," April 16)

- 2) "There is nothing in the Board's mandate that requires the committee to recommend serial application of the three-phase procedure in all cases. For example, an entire step such as the question of voting on shareholder proposals may be skipped where it appears to the committee that such a step would be unnecessary or ineffectual." ("Positions & Responses," April 16)

- 3) The committee will review the approved list of banks, with consideration given to the question of investment only in banks which have a policy of not lending to parastatals or to any corporation for the specific purpose of doing business in or with South Africa.

- 4) "The Board expects a report from the Ad Hoc committee in October." (Positions & Responses, April 16) That report, unaltered, will be sent to all the Board members, along with recommendations from the S.I.S.C., the Investment Committee and campus groups. Minority reports will also be submitted if desired by committee members. It is expected that the Board will act, and not table, the recommendations of that report at its October meeting and, barring unforeseen circumstances, the President will urge the Board to do so.

- 5) The committee will include four students, four faculty members, two members of the administration, and two trustees. A list of students shall be submitted to President Campbell by the South Africa Action Group, the College Body Committee, the Student Union Core Committee, and the Student Trustees, acting jointly. The President shall choose four students from that list for the committee; at least two will be members of the S.A.A.G. At least two of the faculty members

will be among those named on the expanded approved faculty list submitted by the S.A.A.G. The questions of student, faculty, and administrative membership on the committee will be resolved by the end of this week, or shortly thereafter.

- 6) The University will finance fully the work of the committee.

- 7) President Campbell will strongly recommend that the committee "make public progress reports on a timely basis." (Positions & Responses, April 16) He will also strongly recommend that the committee hold open meetings after each progress report, possibly including one such meeting before the end of the semester. The final report will be made available in September, at least two weeks before the full Board meeting in October.

"In our view...South African apartheid is so heinous as to warrant action at this time."

South Africa Action Group

Campbell's Response

For the Membership of the S.A.A.G.:

The points outlined in your letter of April 18th are generally consistent with my recollections of our conversations over the weekend and on Monday evening. I have only a few comments to make.

The mandate of the Board of Trustees suggests that its policy with respect to investments in South Africa may include voting on or introducing shareholder proposals, communication with management, and divestment. The mandate further states that "we believe it essential that there be a clear understanding of the criteria to be applied when taking these steps, the locus of responsibility for their implementation, and the likely effect of a particular course of action on Wesleyan and in South Africa." Consistent with that statement as it relates to divestiture, it is my intention to request the ad hoc committee to study the criteria, procedures, and implications (with timetables in each case) of total divestiture, of divestiture from subgroups of the portfolio (e.g. from the 15 U.S. corporations with the largest investments in South Africa), and of divestiture on a case-by-case basis. Studies of equal comprehensiveness will be required in connection with acting on or introducing shareholder proposals, and with a procedure for making direct contact with corporate management. With respect to our relations with banks, the committee will be asked to investigate further the question of deposits in banks lending money to parastatal corporations or to corporations for the specific purpose of doing business in or with South Africa.

It has become increasingly clear to me that considerable time will be needed to discuss the recommendations of the ad hoc committee when they are received in the fall. Under the circumstances, I will urge the committee at its first meeting to set a timetable for stages of its study and to complete its report by early September.

Colin Campbell

Planning

Howard Brown

Asking the Right Questions

by LAUREN GOLDFARB

This article is based on two presentations by Howard Brown in CSIS 102, Topics in Human Ecology in a Suburban Environment.

Planning is an old concept which has existed since the days of the Samaritans. Until recently, planning has been primarily physical and aesthetically based. Essentially planning has been concerned with quantity and not quality, with economic growth and not human needs, with exploitation and not conservation of the environment. With the increase of social consciousness in the sixties, a new breed of planning sprung up. This school is more concerned with social factors than physical design: health, welfare, community needs, ecology etc. The newest area within the planning profession deals with policy analysis:

trend extrapolation. One looks at the growing rate of motorists, for example, extends the line for the next five to ten years, and decides how many highways need to be built. It is evident that using trend extrapolation in this area has led to a huge traffic and crowding problem which self-perpetuates. When highways were built, the bulk of them under Eisenhower, and easy access to the city provided, more people moved to the suburbs and bought cars. This led to crowding on the highways which led to the building of more roads. With new roads came new cars and new crowding and so on.

Linear planning did not take this into account or the other negative results; decaying cities and inadequate mass transportation. No one even considered the sociological problems associated with suburban living that Philip Slater defines in *The Pursuit of Loneliness*: the isolation of people from one another,

But economists are not concerned with the environment. Ecology is not taught in most planning schools. Economic planners don't understand that in our changing environment any organism's successful adaption depends on its efficient use of energy. Economists still think with a 19th century mentality in which man is distinct from and master of nature as opposed to being a part of nature which must cooperate with the other parts.

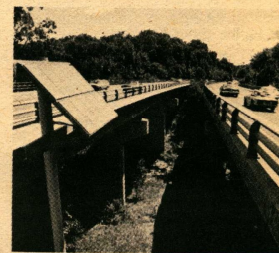
Ecologist Howard Odum has shown that the closer we get to the ends of our fossil fuel reserves, the more energy we will need to extract them. Each unit of energy will cost more. Inflation rises and we feel the crunch long before we reach the ends of the reserves. Planning should be concerned with the quality of energy used — its efficiency and renewability — rather than the quantity. Success in the future, says Brown, lies in the ability to do more with less. He cites an example of a designer named Bruce Anderson who experimented in passive solar energy and found that ordinary windows were more effective than flat plate collectors.

Planning is based on the notion of scarcity of resources. Brown challenges the notion that there is not enough. He feels this is based on thinking which originated in the 19th century with Malthus, Charles Darwin and certain physicists who talked about not enough food to go around, survival of the fittest and the eventual burning up of the planet. This results in a dog-eat-dog competition to get the resources. This notion is the basis of all Western political theory and was responsible for the early growth of capitalism and colonialism. Socialism, too, is based on this. Capitalism distributes resources by holding competition. Socialism is more ethical; it distributes "not enough to everyone."

Planning's other detraction is that it is all too often short term. Brown attributes this to the fact that politicians work on two to four year cycles and they need to show results. And planners cannot function outside the political environment. They have no power on their own and act merely in an advisory capacity. Also, Brown sees accounting practices as outdated. We operate on a fiscal basis and need to show profits. An example of short term planning: instead of thinking about prohibiting private cars in New York City to decrease pollution and traffic and

improving mass transportation, a planner might decide to add another on ramp to the Triboro Bridge to alleviate the bottleneck.

Successful planning for Brown



Panel at left sends a weak current through the steel reinforcement in these bridges, preventing corrosion.

depends on everyone involved making their values explicit. Everyone has got to sit down and ask questions like: What is wrong with our society? What kind of a society do we want? How much time do we have? What are the resources we have to work with? Who will make the ultimate decisions and how will they be implemented? Whenever we deal with problems in a linear, specialized, short term way we create ten new problems for every one we solve.

Brown sees that important things are not necessarily being done under the auspices of our big industries. The designer who experimented with passive solar energy owns a small, localized business in New Hampshire called Total Environmental Action. He sensed a need and attempted to fulfill it by his own resources.

This kind of action is not encouraged by our present education system, says Brown. We are not taught to ask questions. We learn that there are two societies — socialism and capitalism — and we are trained to fulfill a position somewhere within the system. "People have to think for themselves about what needs to be done and do them whether there are positions available or not." Howard Brown truly represents the minority view among planners when he advises us to look at the present from the perspective of the future — the way things should be — and not to look at the future — the way things are likely to be — from the perspective of the present. This is imperative if we wish improve the quality of life on the planet Earth.

Decentralizing Utilities

Once we accept the fact that the world's supply of fuel is not only finite but running out, we must look to alternative sources of energy. On Saturday, April 29 the College of Science in Society, is sponsoring a one day symposium "on the problems and potentials of integrating diverse electricity generation technologies from renewable sources into grids."

Questions which will be raised in the symposium include: "Can significant amounts of electricity be produced from small scale renewable sources such as wind, photovoltaics, cogeneration and hydroelectric? How much? Are these systems proven? Can they compete economically with fossil and nuclear fuels?...What are the appropriate scales of production? What kinds of institutional and technological changes will be required?" Other questions dealing with costs, supply, storage, implementation, management and the role of utilities will be discussed.

The speakers will be: Carol Harlow, Manager, Environmental Affairs

Dept., Seattle Light Co.; Hans Meyer, President, Windworks, Inc., and Developer of the Gemini Synchronous Converter; William Delt, Independent Power Developers, Inc.; Al Lindsay, Engineer and Midwest Editor, Popular Science Magazine; Sister Claire Markham, Research Scientist and Under-Secretary for Energy, Conn. Office of Policy and Management; Edward Johanson, Vice Pres. for Engineering, JBF Scientific Corp.; Howard Brown, CSIS; John K. Stutz, Energy Systems Research Group; and Robert Goodrich, Senior Engineer, Research Dept., Northeast Utilities.

The conference will be held in 150 Science Center. Registration will be at 8:00 AM. An introduction to the various conversion technologies will begin at 9:15 AM. Lunch will be served at noon. The afternoon session begins at 1:00 PM. Part One will be a panel discussion by the speakers on the "potential for integration and management" and Part Two, a presentation by utilities officials followed by a discussion by the speakers, will deal with "technical and policy problems".

what are the implications of our decisions.

Howard Brown, planner and part time instructor in the College of Science in Society is of this new breed. He sees planning as an activity very rarely and poorly done. The major problems with it as it is presently practiced is that it is based on a linear notion of growth and progress; it is overspecialized and non-integrated; it is based on the notion of scarcity; and it is only concerned with the short term.

Linear planning uses the tool of

Hermes

Editorial Board: Lauren Goldfarb, Alan Jacobs, Carolyn Said, Alan Saly, W. Victor Tredwell

Facilitator for this issue: Carolyn Said
Facilitator for next issue: Alan Jacobs
(Box 649, Wesleyan Station)

Staff for this issue: Eric Arnesen, Richard Brown, Nancy Chen, Sue Kaplan, David Karnovsky, Eileen Mendel, Elizabeth Sanders, Nancy Winkelman, Dan Wolf

Graphics: Janet Grillo, Libby Yokum
Photography: Pam Bolton, Danny Haar

Advertising: Joel Tillinghast

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the concentration of a single class which creates a lack of cultural diversity, the neither-here-nor-there condition of suburbia—neither the country nor the city—and the alienation and the isolation of the housewife.

According to Brown, one cannot predict the future from looking at the present. He gave an example of a newspaper article in 1890 in which the author calculated the growth rate of horses in New York City and predicted that by 1940 the inhabitants of the city would be up to their knees in horse manure with no way of transporting it out of the city. He neglected to foresee the invention of the automobile.

Present planning is too specialized. There are separate planners in the fields of housing, transportation, health and business. A typical example of the results of such specialization is that a lot of buildings were erected that are inefficient in terms of energy. There is an old adage which goes: "A specialist is one who knows more and more about less and less until he knows everything about nothing." For all the advantages of the division of labor, it is senseless unless individuals understand what they're doing in relation to the whole of society.

Planning has been too often dominated by the economists who generally believe that there is an inherent correlation between GNP and the individual's standard of living and wealth. They have assumed that we must have a GNP which grows at an ever increasing rate. For this we need increasing energy to make new goods and services. We need people to provide that energy. With more people working, more wealth is created for whom we need to create new things and need more energy. What economists don't recognize says Brown, is that the reserves of energy needed to sustain this growth at the rate it's been going are no longer there.

Son of Seabrook

On June 24th, thousands of people from all over the country will attempt to occupy the Seabrook, N.H. nuclear power plant construction site for the fourth and hopefully last, time. The occupiers will also try to restore the site to some semblance of its natural, unscarred state. Occupying will be an act of non-violent civil disobedience. There will also be lawful rallies, marches, support work, and public education efforts going on around that time.

GET INVOLVED: the Nuclear Resistance Group, Middletown's local Clamshell Alliance group, is organizing local participation. Though everyone is welcome at NRG meetings, you don't have to be in the NRG to be in the occupation. Last year over 40 Wesleyan students occupied at Seabrook. This year...

DATES:

SAT. APR. 22, 4-6 p.m., Rm. 111 Fisk — a Seabrook information meeting to find out and ask questions about the occupation, support, lawful demonstrations, and public education work. Plan to attend, and sign up here for occupier's training.

SUN. APR. 23, 10 a.m. — 5:30 p.m., Rm. 184 S.C.

First two Seabrook training sessions, running concurrently. Note the length — this time commitment is important and necessary. These are training-preparation sessions in nonviolent civil disobedience, required of all potential occupiers and off-site support workers. Try to get some of your questions answered first — you should come to the Saturday meeting, or if you can't, talk to an NRG person who knows. Please sign up for training beforehand — at Saturday's meeting, on lists at the Resource Center (2nd fl. Housing Office), or by calling Laura Gibbons or Bradley Hess.

FRI. APR. 28, 7 p.m. — Midnite, Andrus Lounge (between Foss 3 & 4). Another occupier's training session (don't worry — you only go to one). Remember to sign up.

FOR MORE INFORMATION, call Laura Gibbons 346-0041, Bradley Hess 347-4048, or the Resource Center (ext. 463).

Prostitution: Don't Put Her Down, You Helped Put Her There

by ELIZABETH SANDERS

Women in the United States are employed in a wide range of jobs, some of which yield traditional salaries or hourly wages, and others of which offer more subtle compensation. I refer in the second case to homemakers: women who perform the multiple services of cook, chauffeur, sanitation worker, psychologist, accountant, conversationalist, nursemaid, and sexual partner, for a fee collected in the form of room, board, and the joys of secure family life. All of the homemaker's services are available on the open market for a price, and only one of them is illegal: prostitution. What distinguishes that particular service from the others? I would like to share with you some of the facts and figures of prostitution and suggest a few reasons why I think it should be decriminalized.

"The Victimless Crime," as prostitution has been called by advocates of decriminalization, employs an estimated one million women in this country; that is at least one out of every thirty-six working women. About half of those women are only part-time prostitutes. Many are homemakers who sell their services to supplement the family income. New York police estimate that about half of the hookers in the Time Square area on any given weekend are suburban women. In fact most prostitutes married or not, have at least one child to support. Prostitution is often the only job a woman can get that will adequately support herself and her children. A prostitute who has a quota of \$200 per night can earn at least \$70 thousand a year, when she does not have to pay off police or pimps. That's an amazing income for a job that requires no expensive university degrees.

The skills that a woman needs to become a prostitute are included in her indoctrination into our society. Because we have only recently been considered for certain traditionally male positions and are routinely paid less than men for comparable work, women are often better prepared for a career as a prostitute than for any other employment. Women are trained from birth to attract and please men, while we are discouraged from pursuing interest in the technical sciences. We are encouraged to develop our sexuality as a commodity, a prize with which we reward men's attentions.

"A feminist once questioned how any man can take himself seriously when he can't even control the erection of his own penis."

Flo Kennedy and Irene Davall,
"Why Not A Whore
Corps For Congress"

Men are taught to seek that prize. It is not enough for a man to be successful financially, because although money is power, a real man has to have balls. The word impotence may be used to denote a lack of power, but the simultaneous sexual use of the word reveal the underlying pressure on an ambitious man to perform in bed as well as out. The more sexually active a man is, the more power he can expect to attain; or so goes the insecure man's logic. Hence, a wife is not always enough. His need for a sense of power drives him to seek control over women in general. For his own self-esteem and assurance he may look to other women: his secretary, his best friend's wife, his daughter, or if he fears commitment and complications, a hooker. His risk of arrest is minuscule and his anonymity is virtually guaranteed. He can present an image of the upstanding married man while living up to society's unreasonable demands on his sexuality and his ability to control others.

A society that encourages men to "sow their wild oats" and expects women to be monogamous creates a market for prostitution. Those women who respond to the demand for their sexual services and profit by it are following the dictates of the

capitalist system. They are businesspeople who sell their labor for a living, providing a service to insecure men in other trades. Yet only the supplier is arrested for a crime which necessarily involves two people.



Hence, it is not the Johns who are the victims of the crime of prostitution. They are able to decide beforehand if the body and the price are right. The woman herself is a victim of society's economic pressures and sex-discrimination, but the choice of employment is as much her own as the choice of another woman to work in the deplorable conditions of a degrading, underpaid job. Prostitution is one of the only occupations open to women that allows them some control over their specific job situations.

The taxpayer is hurt, not by the prostitute but by the laws. Millions of dollars are spent every year picking up prostitutes (last year San Francisco spent \$5 million), not to mention the cost of maintaining the small percentage who are convicted in expensive prison facilities. Those women who do go to prison may learn the tricks of more profitable crimes and often expand their criminal activities when released. As long as they are going to be criminals they may as well choose a crime like robbery, with high income and a low risk of arrest. Seventy percent of women now in jail served their first sentence for prostitution. Thus, it is the women who bear the brunt of society's confused morality.

In response to such severe oppression, prostitutes have been getting together recently to share their experiences and concerns. A group based in San Francisco called COYOTE (Cast Off Your Old Tired Ethics) publishes a newspaper called Coyote Howls featuring such columns as "Letters to the Madam" and "The Whore's Handbook: what to do if your pimp gets out of line." Groups like COYOTE and PUMA (Prostitutes' Union of Massachusetts) provide legal and health services, child care, and alternative job training.

The negative effects of anti-prostitution laws are also visible in the deteriorating status and credibility of the police. The responsibility presently placed on police officers to determine who should and should not be arrested for prostitution encourages bribery and general corruption in the ranks of our public employees. In New York, for example, a woman need not say a word about sex or money to be arrested as a prostitute. Recently the plight was made public of a church woman who was talking to some prostitutes and was arrested along with them. Although she and the other women protested her innocence, and even her clergyman came to the station to vouch for her, the woman was kept in jail overnight with the others. The resulting situation is one where women are not free to walk on the street at night. If a woman escapes the constant threat of mugging and rape, she may still be legally

harassed by the police just by virtue of her gender. The individual police officer is given the awesome responsibility of interpreting and imposing the standards of morality set by the lawmakers. The laws against prostitution are, in their vagueness and unenforceability, as destructive to society and women in particular as the business of prostitution itself.

As for the violence people so often associate with prostitution, it is only aggravated by "the Trade's" criminality. If it were not incriminating to admit being or dealing with a hooker, violence encountered in such dealings would be more easily reported to and tracked down by the police. Streetwalkers carrying large sums of money and walking alone late at night are perfect marks for muggers and addicts. That prostitutes themselves perform acts of violence is often true, but as I have pointed out the step from one crime to another is short. If violent means are more lucrative and no less legal than nonviolent ones, there is no incentive to avoid violence.

The question finally arises of what would happen if prostitution were decriminalized. Would it imply approval by society? Approval is implied now by the selective administration of the laws. Call girls are not prosecuted, only streetwalkers—and the men who buy the illegal services go free. Decriminalization would merely take the prohibitive, unenforceable laws off the books. Legalization, as it exists in Nevada, calls for new laws which severely limit the prostitute's rights. Her personal freedom to go where she pleases on her own time is denied because of her employment. A prostitute is not a fully private citizen after work.

But wouldn't decriminalization encourage women to become prostitutes? I don't think many women who want (or need financially) to become prostitutes are dissuaded by its illegality. The laws presently on the books are so unenforceable that they are more of a means of harassment than a deterrent to crime. The pimps and the individual police officers make a lot of money off of the illegality of the Trade. Some of that money could be going into taxes through legalized brothels.

In 1949 the United Nations called for the universal decriminalization of prostitution in its convention of December. The Convention, which included policy declarations on human rights, was ratified by most of the member nations by 1958, with the notable exception of the United States. It has even been ratified by the Soviet Union."

Coyote Howls, Spring 1978, p. 11.

To end prostitution you don't make it illegal; you make it unnecessary. To think that arresting street prostitutes will get rid of the corruption which surrounds their trade is like trying to solve the problem of rape by banning women from the streets after dark. Prostitution is not the illness; it is merely one symptom. The sickness is with a society that encourages men to see women as objects, as conquests that prove masculinity, as possessions to be bought, sold, and displayed like trophies. Women are punished for providing a service which only men partake of. This is one of the most blatant examples of the sexual double-standard of American society. There will be prostitution as long as men and women are less than equals. No law can change that fact. People must change it, and decriminalization is the first step.

Sources: COYOTE, P.O. Box 26354, San Francisco 94126; Coyote Howls Spring 1978; Kennedy and Davall, "Why Not A Whore Corps for Congress?" Hustler December 1977; "Prostitutes Fight Illegal Status," Dollars and Sense July-August 1977; Sheehy, Hustling; Withers, Prostitution; Fact and Fiction.

April 28th at 8:00 p.m. Grupo Moncada's six week national tour is providing the first opportunity U.S. audiences have had to actually hear songs of the new Cuban song movement, the "Nueva Trova," since the U.S. government broke diplomatic relations with Cuba.

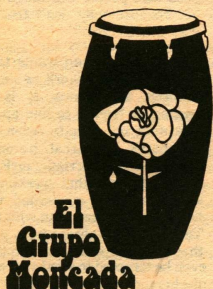
From its birth five years ago, the group's goal has been to popularize the folk music of Latin America with special emphasis on Cuban music. Its eight members, which include teachers of French and English, an economist, a student of music, and a student of port engineering, have become increasingly aware that music can be an instrument of revolutionary change. They are contributing to the "Nueva Trova" with music speaking of Cuba's history: "Cancion del Moncada," the group's first major work and the origin of its name, tells of the attack on Fort Moncada by Fidel Castro and his followers in 1953.

Since the writing of this song, the musicians have perfected their performing skills without giving up their determination that their music reflect Cuban cultural roots and history. Excited by the prospect

of singing poetic lyrics about Cuba, the group has developed a wide repertoire which includes songs based on slave chants, interpreted on wooden boxes similar to those the slaves in Cuba had as drums, as well as rhythms and sounds typical of modern Cuba and Latin America in general. El Grupo Moncada's musicians play a total of forty-one instruments, and use local varieties, like the Andean Charango guitar and the quena flute, when performing music of other nationalities.

Retaining the concept of the Cuban "trovador" musician as a link between the people and the world around them, El Grupo Moncada travels around Cuba (and many other countries), rediscovering Cuba's musical tradition and interpreting it in the context of the country's past and present political experiences.

The group's concert in New Haven, at Batell Chapel (corner of Elm and College Streets), will be a benefit for the Center for Cuban Studies, a non-profit informational institution in New York. Tickets are \$2 and available, along with more information, from Paul Wessel, Box 921, 347-9067.



by PAUL WESSEL

El Grupo Moncada, the first Cuban musical group to tour the United States in seventeen years, will be giving a concert in New Haven on Friday,

"Modern, New and Brave"

By SUE KAPLAN

Last year I went to Taiwan to study Chinese and examine the position of women in Taiwan society. The women with whom I had the most contact were young working and middle class women—office workers, teachers, students, housewives—women whose experiences in Taiwan were closest to my own in America. The tremendous problems of other women in Taiwan who work in factories or as prostitutes or in the countryside can be mentioned here only in passing. This article is both a personal response to my experiences and an analysis of certain aspects of the life of women in Taiwan society.

During my stay in Taiwan I realized that I had a certain image as 'Westerner' and 'Western Woman' that preceded my arrival with a history of its own and extended beyond me as an individual. Many original impressions of Taiwan society and disturbing images of myself were formed with the influence of this role. Its effect on how people reacted to me and on my self-perception only became clear in my later reflections after my return to America.

Being 'Western Woman' meant being 'Western' first, that is essentially strange and foreign and 'woman' second. This meant that close bonds with Chinese women were achieved only with a great deal of effort on both sides. In another sense being 'Western woman' meant being a caricature of 'woman' as sex symbol, that is totally



Woman

overwhelming, intriguing and yet repellent. The 'Western Woman' is the star of a pseudo-sexy imported American television show or violent movie or the nude, overly voluptuous body on the gaudy oil painting that hangs in someone's bedroom. There are, of course, other images of Western Woman in Taiwan. For example the efficient, clean, hard-working American housewife, praised both in popular magazines and by the 'official' women's movement. But the predominant image for me was Western Woman as pinup. This type is so contrary to both the traditional Chinese and Taiwan media portrayals of the ideal young woman, and so contrary to my self-image that it became extremely difficult for me to understand my sexuality and need for love and romantic relations. The pressure of being 'Western Woman' lead me to disguise what seemed to be my grotesquely sexual exterior in baggy asexual clothes.

This image and self-image were in many ways a barrier to understanding the society around me but being a Western Woman also enabled me to learn a great deal. In general those Chinese people who feel somewhat alienated or on the fringe of society tend to congregate around foreigners either because of the freer intellectual life or because of the freer and looser social and sexual life that westerners (particularly those living in Asia) experience abroad. Thus I often met women who were particularly dissatisfied with both aspects of their lives (intellectual and social).

This dissatisfaction was certainly genuine. The form of its expression

SUE KAPLAN is a senior East Asian Studies major who spent last year in Taiwan.

however seems to be partly due to the fact I expected it and wanted to hear it. Because I would have been miserable living the life of a woman in Taiwan, I inadvertently attempted to maneuver the women with whom I spoke into this attitude also. When one asks the question "Are you satisfied with your life?" as I did in my first interview, one is begging for at least a slightly negative response. Furthermore, the people with whom I was speaking knew that they were addressing an American and knew, consciously or not, what appeals to an American. Thus a great many women presented themselves as individuals standing alone against society. This was certainly true to the extent that a certain 'individualism' was necessary for a rebellion against traditional values and for these women this rebellion often resulted in further isolation. But I now feel that such a stress on individualism was partly a result of my presence. This was particularly true of Liu Hsio-lien, the head of the 'official' women's movement, who seemed to relish viewing herself as the only truly liberated woman in Taiwan.

The political position of Taiwan as a client state to the U.S. has a tremendous effect on the form that dissatisfaction is able to take. The effect of Taiwan's predicament struck me when I heard a Chinese professor give a lecture on the Opium War. The tone of the entire talk was one of shame. The loss of pride that this event entailed in China has not been regained in Taiwan as it has on the mainland. Because of the similarity of Taiwan's position today to the China of the Opium War era, this historian was unable to interpret this event in a way that would condemn western imperialism without both implicitly criticizing the present day western governments upon which Taiwan depends, and the current Chinese government in Taiwan.

The history of the Taiwan women's movement can also be looked at in this context of shame towards one's own culture and vulnerability to western influence. The women's movement in Taiwan was at first mainly promoted by men. One woman with whom I spoke explained that men had begun to feel that it was "embarrassing to have a wife at home." "Everyone wanted to be influenced by the West and the West thought it strange to keep a woman at home." This feeling of shame of Taiwan society vis-a-vis the West has continued in the 'official' women's movement up until the present. It has hindered women from recognizing the obstacles that may lie in their paths a Chinese women in Taiwan. Liu Hsio-lien, who received her higher education in America, has apparently changed the focus of her organization from that of helping bored upper class housewives to that of providing the more useful service of telephone hotline help for all women. But although paying lip service to such problems as the exploitation of women factory workers, the organization still seems to concentrate on the type of pseudo-problems originally created in the American press. One large event that the organization sponsored was a cooking contest for men—silly enough in America, but in a country where men claim to be the master chefs who prepare food only when guests visit, the idea is ridiculous. In both countries it obfuscates more important problems.

The lack of pride in national identity and the vulnerability to cultural imperialism is reflected in the social position of women. As in Japan after WWII, many women in Taiwan have undergone and still undergo plastic surgery. Singing stars and movie actresses have their eyes altered and their noses 'raised' in order to look more western. Occasionally I heard horror stories of badly done operations resulting in women committing suicide because of the pain. Although through the media and entertainment world one might think that Chinese idolize western beauty, many of my Chinese

friends admitted that westerners' appearance often was frightening and even repulsive to them. Yet Taiwan's subservient position to the U.S. has forced a western model of beauty upon Taiwanese women and has excluded the development of a native image of modern woman. A Chinese woman in her natural state is rarely held up as a model of beauty. The internalization of the values of cultural imperialism has meant that women have no image that is fully accepted by society and acceptable to themselves.

Yet the society is not without strict



roles which, despite their many internal inconsistencies and repressive nature, women are expected to follow with diligence. In high school both boys and girls are required to have very short hair and shaved necks. Their uniforms are designed to make them look as sexless as possible. At first this seemed to me to be refreshing and liberating when compared to the obsessive concern with looking sexy in American high schools. But when seen in the context of the role a woman is to play in later life this sexless look does not help her achieve a more self-confident and liberated position. Instead women become unsure of their ability to attract men and so are more vulnerable later to the tremendous emphasis placed upon appearance. Either immediately following high school, if they are working women, or after the first year or two if they continue as students, women become huge consumers of beauty products, hair curling solutions, padded bras, makeup, and skin lightener.

It is in these years that a woman is supposed to make the leap from prepubescent school girl to sex object. The emphasis on appearance and fancy dress is suddenly enormous. Women outnumber men in Taiwan to a considerable extent. The choice of husband is further limited by the fact that certain men are considered far more desirable than others. Education and

satisfied with an ordinary life but want the fancy clothes and consuming life style promoted by the government through magazines and television.

In making this leap from school girl to sex object there seem to be only two media images on which a woman can model herself. The first is that of the singing star-bargirl. The alternative image is that of the cute, perky, often silly 'younger sister'. Obviously many women are unable or unwilling to fit either media image of a young unmarried woman, but at the same time are unable to forge an image of their own. In general, those who seem to suffer the most at this age are lower class women. Often breaking out from the social structure of the more conservative countryside, they are more susceptible to the 'freedoms' offered by a life of prostitution. If they do not rebel in this way, they are still trapped in the double bondage of the traditional values of Taiwan on the one side, combined with or transformed into the values of consumerism on the other.

Life as a housewife seems to oppress middle and lower-middle class women the most. In one of the families I lived with. The husband worked from early in the morning until late at night at two separate jobs. The wife spent her entire day at home with her nine month old baby. As a result of the husband's hard work the household had a refrigerator and a washing machine. Ironically both of these appliances act to further isolate the woman from the social activities of shopping and washing clothes in a communal area. This woman only left the apartment once a week to go shopping. In contrast, upper-middle class women have the money to entertain and to afford big families living together. Lower class women must work and take care of their families but they are also allowed more contact with other people. They do not have to keep up the kind of pretense that prevents middle class women from inviting guests to their home.

The economy of Taiwan needs cheap labor, so the current trend is to encourage all young women to work, albeit in dead end jobs. The young working woman is now characterized as "modern, new and brave". In keeping with the pattern of shame, as one Chinese woman aptly put it "Men over 40 are embarrassed if their wives are working; men under 40 are embarrassed if their wives are not." The ideal pattern seems to be that a woman may work until she has children but then she is expected to stop working and to devote herself to her children and her husband. (Magazines specialize in teaching women how to better serve this function). Despite the fact that work as a housewife-mother is what many women do for most of their lives, this is still not seen as a legitimate goal for a woman to have. It

"This surplus in the number of women along with the decline in arranged marriages means that a woman must now 'package' herself in a way that will make her a desirable wife."

job status are important factors and often 'mainlanders' are preferred because their status is higher and it is said that they tend to grant their wives more independence.

This surplus in the number of women along with the decline in arranged marriages means that a woman must now 'package' herself in a way that will make her a desirable wife. One Chinese journalist pointed out to me that this stress on appearance is a deliberate although not explicitly stated policy of the government. People are encouraged to consume beyond their means both to help the economy and to provide a showcase for comparison with mainland China. Often the government of the People's Republic is criticized in Taiwan because it does not even allow women to curl their hair. Despite these pressures on women to 'sell' themselves, the society criticizes prostitutes who have bought (been bought) this ideology completely. Women are often accused of becoming prostitutes merely because they are not

may be the only kind of life allowed many women but it is still not seen as respectable. As one woman said "If a woman says that she just wants to be a good wife people will laugh at her but not because they don't feel the same way themselves."

Even if a woman wants to continue work or to begin work again after her children are grown, it is virtually impossible for her to find an employer who does not specify, even openly in newspaper ads, that he only wants attractive unmarried 'girls'. I was repeatedly told that working mothers would be more concerned with their home and children than with their jobs. They would be absent from work when their children were sick and they might even be tempted to steal a bit as a result of her devotion to their children. Mysteriously, these fears of employing women with children disappear in connection with the very low paying job

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I Forgot My Eyes Were Black . . .

by NANCY CHEN

There is risk in voicing, crying out about one's oppression to "the oppressor," yet there may be an even greater risk in crying out and complaining about one's situation among one's "fellow-oppressed." I sometimes get the feeling that my fellow Asian-Americans would rather not be reminded of our common situation. Indeed, these are strong words: "oppression," "oppressed." But perhaps they won't seem so threatening, or so far from truth, when one realizes that forms of oppression may be subtle, even seem gentle; and that the "oppressor" need not be identified as an entire race of people or a whole culture. What is disturbing is the realization that some of these forces which perpetuate our own oppression may be found within ourselves, as Asian-Americans.

From what I have seen and known, there is little overt racism against Asians here at Wesleyan. Whether some are based on racist attitudes or not, there certainly are occasional ethnic jokes, and statements or questions which reflect naivete or ignorance about Asian cultures and Asian people; generally, however, these comments do not seem to bother most Asian-Americans here. I think there is a more significant factor which weighs heavily upon the minds, spirits and senses of Asian-Americans at Wesleyan; i.e., something that oppresses us: our own inability, or unwillingness, to seek-out and confront the cultural, racial and social conflicts inherent to the Asian-American experience.

Whether one is Asian-American in Chinatown, in an upper-middle class suburb, or on a college campus, one has experienced, to some extent, the psychological and emotional tensions which result from being exposed to the values, attitudes, norms and institutions of a traditional Asian culture and of the contemporary American society. In distinguishing priorities and making decisions in one's life, even seemingly insignificant ones, one has had to accept, compromise, sacrifice, or reject certain alternatives for others. Often, these decisions are made with feelings of ambivalence. The relationship between oneself and one's parents are strained not only by a "generation gap," but also a "culture gap" which is often augmented by a language barrier. Disfamiliarity with a language limits one's ability to understand the culture to which it belongs.

To some extent, all Asian-Americans suffer from racism even if they have not experienced it directly or overtly. Because being racially and ethnically Asian is a personal quality, the Asian stereotypes that pervade American society are comments upon every Asian or Asian-American as an individual person. Insofar as Americans hold certain ideas about Asians and model their behavior accordingly, it affects the lives of Asian-Americans.

In the attempt to fulfill the expectations of one's family or those of an Asian community, while trying to assimilate into American society at the same time, Asian-Americans may find that they are rejected by either of those groups. For example, many Chinese-Americans are strongly discouraged by their parents from dating or "becoming emotionally involved with" Americans. This would certainly limit one's freedom to interact within the American community; it is also possible that one's American friends may reject him or her because of this decision.

Unlike the Black Americans or the Hispanic Americans on campus, who profess the importance of learning about and identifying with their respective cultural heritages, being Asian-American often means breaking away from one's traditional culture. Except for places such as the New York City and San Francisco Chinatowns, or the Berkeley campus where the Asian-American population is large and where the Asian-American Movement is most radical, there is no great pressure among Asian-Americans to address themselves to Asian-American issues. The Asian-Americans at Wesleyan, and Asian-Americans in general, do not seem to share the basic conviction that we are a bonafide social minority group. I say this because although we realize we are a racial minority in terms of numbers, most of us do not perceive, feel or experience ourselves to be significantly different in terms of our place and roles in the larger American society.

One reason for this is that Asian-Americans integrate into the society well. Asian stereotypes abound; e.g., the studious bookworm; sexy yet submissive "Suzy Wong" chick; the shy, obedient "good Oriental girl"; the evil "Fu Man Chu"; the ingratiating Chinese busboy; the reserved, dignified "Mdm. Chiang kai-shek" lady. However, most of these images do not seem to be threatening; indeed, some of them are seen in a positive light in American culture. In addition, traditional Asian Confucian values of self-cultivation, which place great importance on working hard and achieving academic excellence, fit in well with the American ideal of individual success. Partly because

of these factors, Asian-Americans are a relatively industrious minority group, many realizing the socio-economic mobility that American prides itself on. In light of these factors, it is understandable why most Asian-American hold a strong desire to assimilate into American society.

It is comfortable not to look too deeply within ourselves to stumble over ever-more numerous contradictions, weaknesses, even anger; to find more emotional conflicts to resolve. It is even more comfortable for Asian-Americans, especially those of us at places like Wesleyan, not to look too deeply and painfully within, because here it is more possible to evade the looking. Being Asian-American at Wesleyan is a very gracious existence where, as one of us has put it, "being different is really neat." Most of us grew up in predominantly white, middle-class suburbs where we had more exposure to American rather than Asian influences, and where the social pressure to assimilate to American values and norms was great. Most of us managed to assimilate quite easily.

I was raised and educated in New York City where, for whatever reasons, I was heckled and reacted to more often on account of my race, and especially because I am an Asian woman. When I got to Wesleyan, it was a drastic change for me. All of a sudden, (and especially during those first, idyllic weeks of Freshman Orientation), I felt drawn into a whirlwind of intellectual liberalism. I found something

understand the various tensions in my feelings and ideas, made me grip onto them tighter than I ever did before. I knew I was onto something and I knew no one else was going to be there to push against the walls of my consciousness for me. Life hasn't always been so intense or so troublesome since then, although I try to keep pushing and breaking those walls when the time is due. My approach has mellowed a bit; I'm not as impatient and frustrated with my situation as I used to be. Now, when old problems recur or when new ones arise, I feel somewhat more assured of my ability to be as open-minded and aware of the situation as I used to be. Now, when old problems recur or when new ones arise, I feel somewhat more assured of my ability to be as open-minded and aware of the situation as my current level of consciousness will allow.

I feel more at ease in dealing with my problems partly because I have developed a better knowledge and understanding of the Chinese, Japanese, and Asian-American cultures and histories and also, because of my exposure to Buddhism, which is becoming an increasingly important part of my life. Learning about the social complexities of traditional Chinese society has helped me understand why my parents hold the kind of values they do, and relate to me the way they do. Studying the historic relations between China and the Occident has also given me insight as to why Americans hold the kinds of racial attitudes they do towards Chinese people and toward



Photo by Pam Bolton

humanitarian about the place, which I am very appreciative of. I felt that, finally, here was a place where, for the most part, everybody's cool about everybody else; where race and sex didn't make that much difference because everybody takes you for your brains, if not for yourself, and where everybody's just "O.K."

I spent a year in silence. I did a lot of work and a lot of partying, but very little thinking about what was going on around me. I had gotten myself into many conversations, situations and relationships that had everything to do with the fact that I am Chinese, and a woman, and a Chinese woman; but I remained pretty unaware of their meanings. After a while, I began to sort out my experiences and came to conclude that being different isn't always that neat. Men became attracted to me because of my long, black hair; or they enjoyed dancing with me because, "I've never danced with an Oriental girl before." Yuck.

A perhaps more significant discovery was that people started asking me questions that I couldn't easily answer myself, like, "how do you feel about your parents?" or "what does it mean to you to be Chinese?" or "Why haven't you ever gone out with Chinese guys?" I still think most Wesleyan students are not very knowledgeable about the experiences of racial minorities; but what can I say when I do not even know that much about it myself?

At the same time I felt a new need to examine myself and my life, I also felt very much alone. None of my personal friends could really understand the particular questions I was facing as a Chinese-American. I wished I had sought out and gotten closer to other Asian-Americans and shared feelings and experiences with them, so we could help each other in times like these. I do not feel I am merely projecting my own reservations and hang-ups onto others when I say that a good deal of my "aloneness" was due to my impression that other Asian-Americans were not concerned themselves with such matters.

The shock and fear I felt at the sense of "losing myself" and "evading myself," by neglecting to try to

me, and vice-versa. My involvement with Zen Buddhist philosophy and meditation is fulfilling in part because it is here that I have found something that has its origins in Chinese culture which helps me integrate my feelings into the way I perceive things, instead of creating ambivalence and conflict. While these things alone cannot solve my conflicts for me, more and more, I feel I can deal with my problems as a Chinese-American woman, and as a human being, with a clearer perspective.

Yet, I still don't like going home. At Wesleyan, I am physically removed from the Asian racial struggle and thus, psychologically removed from the racial struggle that goes on within me. Here, I can temporarily forget the deeply-rooted conflicts which exist between my parents and myself and thus, within me. At home, I just can't seem to keep that "laid-back" feeling I'm so comfortable with; a feeling which results partly from being "together" about my immediate situation, and partly from blissful ignorance. As soon as the parents put the pressure on, my defenses are up again.

For me, "Wesleyan" and "Home" are no longer two different worlds where I can turn myself on or off, because, I see now that I bring myself with me wherever I go and whatever I do, as a person of a racial and cultural minority and as a person with real problems to face. All my life, I've used silence as a veneer of stability and well-adjustment. I have used it to communicate indifference to racist remarks; and to signify the staunch rejection of my parents' wishes. Yet, in whatever form we, as Asian-Americans manifest this veneer of "silence": as a refusal to conform, or as an unwillingness to rebel, some part of one's feelings are not being recognized, expressed, or even dealt with on a personal level.

I am struck by the intensely negative or confused and ambivalent reactions of many Chinese and Chinese-American women to the book, *Woman Warrior*, a largely autobiographical work, by Maxine Hing Kingston. Most of the Chinese women I spoke with were angry because they felt that the traditional Chinese culture was being distorted and defiled in the

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. . . An Asian-American At Wesleyan

West

By SUE KAPLAN and DAVID KARNOVSKY

The following is an interview with three Asian students at Wesleyan. Sau Lan Tang and K. Caejar Chan are from Hong Kong, and Shogo Maeda is from Japan.

Hermes- How do you feel you've been received at Wesleyan?

Sau Lan- I don't think I've encountered as much prejudice as... reserve. When I first came to Wesleyan when people found out I was from Hong Kong they would say "Oh, so you're from Hong Kong" and wouldn't go much further. And they would ask stupid questions like "Where is it?" But they weren't really that curious. Actually they were pretty indifferent.... Sometimes my roommate will say something really disgusting about me being Chinese. I know she's just kidding but I'm sure that there are people who think that way and aren't kidding.

Hermes- What are some of those stereotypes?

Sau Lan- It's really hard to repeat the sorts of things she says. You know, it's the sort of stuff you see in Charlie Chan movies. And I feel it when people say these things.

Caejar- When I first got here I was surprised at how ignorant Americans are of Asia and the world in general. Maybe because America is a big country you don't need to know about the world. We in Hong Kong have to go to the outside world because we have to trade. The only real knowledge Americans seem to have is of Europe. As far as Asia is concerned, there are a few people who are studying Asia but I can't honestly say that I think they get a full picture of what Asia is really about.

Hermes- Even though Americans don't know much, what do we think we know? What are some of our misconceptions?

Caejar- Well, when I tell people I'm Chinese and from Hong Kong, some people even think that it's a part of Japan!

Shogo- Isn't that true? ..(laughter)...

Caejar- Other people think I'm from Communist China, even though they know that the PRC doesn't send people over here. Some people who know a little about Taiwan think I'm from Taiwan. And people who do have an idea where Hong Kong is seem to have in mind some kind of a fishing village. You know, an island with a lot of boats.... People seem very influenced by the Hong Kong Tourist Association so a lot of them still think Hong Kong is a very mysterious place.

Hermes- So you'd say that most of the images of Hong Kong are still exotic ones?

Sau Lan- Actually though, there are lots of people in the U.S. and at Wesleyan who have relatives, friends and contacts with Hong Kong. So compared to other Asian countries it's not so



San Lan Tang (photo by Pam Bolton)

mysterious. But for a long time my roommate was very confused about where I was from. I was either from Taiwan or Japan but never from Hong Kong.

Hermes- How do you account for this ignorance? Caejar said before that it's largely due to America's power and self-containment?

Sau Lan- I got most of my impressions of the U.S. from TV programs. We have everything you have here—"Charles Angels" or whatever—so people form a general image of life in America. On the other hand, you don't get any Hong Kong programs on your TV. People in Hong Kong have at least some idea of what life is like in the U.S. Also we have a lot of exchange students coming back from the U.S. And Hong Kong students who are studying here write letters home which are published as columns in the newspaper, so even before I came here I had some idea of what to expect.

Hermes- So you're saying Americans don't have that kind of contact, that kind of information?

Sau Lan- Yes, people tell me that half of their household goods are made in Hong Kong. Maybe that's the only kind of contact they have.

Shogo- I agree with Caejar about why Americans are so ignorant about other countries—in a sense they don't need to care about other countries. When I first got here I was surprised at the indifference of Wesleyan

When East Meets West

students to foreign students. I was sad because somehow I expected that Americans would behave like Japanese when they meet foreigners and be really interested in them. When I met several people who were interested in Japan I was very happy to know them. As a Japanese I'm very aware that Japan is surrounded by big powers—China, Russia and the U.S. So we always feel that we have to know about and understand foreign countries. Recently the two issues of whaling and the killing of dolphins have been in the news. Many people in the U.S. are saying things about the Japanese without knowing anything about Japan. If you read the letters to the editor in newspapers people write about the

"I got most of my impressions of the U.S. from TV programs. We have everything you have here - 'Charlie's Angels' ..."

'Japs' and urge that the U.S. boycott Japanese goods. What they don't know is that the Americans are killing dolphins, too. And that for the Japanese fisherman it was a question of survival. This kind of information is not conveyed to the U.S.

Hermes- On a more personal level, what images do you think Americans have of Japanese?

Shogo- Well, my friend Sharylin had a friend and when Sharylin told her about me the friend asked, "Does he wear shorts and glasses and is he pretty dumb?" This person was a Wesleyan student. I admit though that this is pretty extreme.

Hermes- Where do you think an image like that comes from?

Shogo- I think that in a way these images are true—except for being dumb....(laughter).... Many Japanese wear glasses and elementary school kids wear shorts, but I really don't know how this becomes a stereotype.

Hermes- Before Caejar and Sau Lan were saying that most of the images of Hong Kong were exotic. Do you think this is also true for Japan?

Shogo- I don't think very many people are actually interested in Japan itself. They're interested in finding something new and different in another part of the world—in those aspects of Japanese culture that you don't have in the U.S. So there's this interest in Zen, tea ceremony and Noh. These aren't things that are familiar to me. Very few people in Japan go to a Noh play, sit Zen or know how to do a tea ceremony.

Hermes- Well, how do you feel about the idealization of Japanese culture we have in America? Zen, Noh, Kabuki... things which you say aren't meaningful to you.

Shogo- I think that many people think that Japan is very westernized and so they only look at those things in Japan which the U.S. doesn't have. But if you look into it more deeply you can find differences. What at first seems very American, in the context of Japanese society functions in a very different way. So maybe people should start by looking at what we have in common and then see the many differences.

Caejar- As far as the China side of things, most people get interested because they're attracted to Maoism... I find people's over-enthusiasm or even naiveness about Maoism very offensive. I appreciate their interest in Chinese history and politics, especially since I'm interested in the same thing. But I suspect that many people are interested in Maoism because they are fed up with post-industrial American society and are searching for a more humanistic system. Somehow they find Maoism, in the same way that they find Hinduism, Buddhism, Zen and so forth. Some people create a kind of idealized notion of Maoism, thinking that China is like the utopia that exists in Mao's books. Fine. But when they start taking stands on issues concerning China's political and economic development without knowing much about China's concrete problem.... well that's another matter. Some ardent Maoist friends of mine have actually told me how they felt China should be run. As a Chinese I feel resentful of this. When China



Shogo Maeda and K. Caejar Chan (photo by Pam Bolton)

reversed Mao's line recently, a friend of mine was so disappointed that he is not interested in China anymore. What he was actually interested in was not China's people or China's development but his own utopia.

Sau Lan- Yes, but knowledge isn't confined to where you come from... Just because they aren't

Chinese doesn't mean they are ignorant of Chinese knowledge.

Caejar- Well, talking about Wesleyan.

Hermes- So maybe we should look at the faculty and students at Wesleyan. Japan offered cultures that we didn't have.

Caejar- Yes, at Wesleyan and elsewhere. I had a strong opinion about Maoism living in the U.S. really think about it.

Hermes- What to overcome a particularly, a

Shogo- It was American society. When we go to our feet up or really bothered how aggressive in classes and Japan it's not until someone probably refuse you really do take you finally difficulties I aggressive and comfortable as myself and pre as a result I've gained in class teachers for ex

Hermes- How you? **Shogo-** I still could be more American society way.

Caejar- I feel American man that they stretch that when I can been fully conscious kind of liberation

Scratch A Japanese Boy

by DAVID KARNOVSKY

The most common media image of modern Japan is that of Japan as a 'land of contrasts' or a 'land of the old and new'. Any article on the subject is guaranteed to make a striking contrast between the space age modernity and the slow paced tradition that both characterize contemporary Japanese life. Bullet trains and Buddhist temples. The roar of traffic and the quiet of the Zen garden. And so on and so on. If the article is a travel piece it will inevitably feature a picture of a small wood-frame and paper house with the steel spire of Tokyo Tower soaring in the background. All of these contrasts signal our bewilderment and curiosity as to how the Japanese have managed to modernize while simultaneously 'retaining' so much of their traditional culture. Even when traditional and modern values are in seeming conflict.

In attempting to make some sense of the mish-mash of the modern and the traditional in Japan, the American media has recourse to several familiar explanations (used with varying degrees of sophistication and in different combinations). Similar arguments are sometimes subscribed to by academics, though in a more subtle way.

The Blender Theory

This type of explanation argues that 'syncretism' is a major characteristic of Japanese culture. For example, writers point to the co-existence of Buddhist, Shinto, and Confucian ideologies in feudal Japan, and argue that Japanese society has a unique capacity to tolerate, and to a certain extent even harmonize value systems that are seemingly mutually exclusive. The co-existence of the modern and

traditional in present-day Japan becomes the latest example of this unique capacity. At its worst, the blender theory degenerates into a 'national character' analysis that talks about the ability of the Japanese to transcend all dualities, and to see 'all as one, one as all'. I doubt whether Japan today is such a cosmic place.

Double Lives

Another explanation is that the Japanese are both modern and traditional (though not at the same time). Japanese life is thus compartmentalized into various settings and situations which can be labelled either 'modern' or 'traditional', each with corresponding forms of behavior. This is expressed in the familiar story of the Japanese businessman who, after a hard day at the office in downtown Tokyo, comes home, dons his kimono, places himself cross-legged on the floor and awaits his wife bearing green tea. So the Japanese lead 'double lives'. This could also be called the schizophrenia theory.

Eternal Japan

In this ahistorical type of argument, modern Japan is seen as a slightly updated version of feudal Japan. So-called modernization is only skin deep. If you scratch a Japanese businessman you will find a Samurai. Japanese companies are merely transformed feudal fiefs. Significantly this Samurai-businessman imagery creeps into the American press when the issue is aggressive Japanese business practices and trade policy. Those readers who are more familiar with China will probably recognize the 'eternal Japan' type of explanation in that view of modern China which sees Mao as emperor and Chian Ch'ing as the empress dowager. The more things change... All of these explanations reduce the problem of old vs. new, modern vs. traditional in Japan to simple



A Japanese

— Exotic as Apple Pie

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has raised a point that talk about. Have Wesleyan who are studying China and my insights into your own might not have gotten other- something that they, as about China and Japan? one Chinese history course t a very new and different se politics and Maoism. Of some indirect exposure to ng Kong and had formed a it, but it wasn't until I e that I had a chance to and clarify my stand. of difficulties have you had eign students and, more ese and Japanese?

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it's hard to go beyond that—to get beyond the polite surface. Americans are very individualistic—more so than Chinese. Here you can make a friend at a party and really get along well but then the next day he may not remember your name.

Hermes—How have your experiences differed on and off campus? When you leave Wesleyan to go on vacation do you feel a great difference in the way people other than students, like working people or older people, act towards you?

Shogo—I'm kind of scared to leave Wesleyan. For one thing, people on the outside don't think much of students, so being a student can mean being at a disadvantage. So can being a foreigner sometimes. Some people don't have very nice feelings about Asians coming into the U.S. If someone is very impolite to me, I sometimes think that it's just because I'm Japanese—just because I'm a foreigner. In fact this might not be the case but it's really easy for me to associate this with racism. But I've very rarely felt discriminated against. Usually people are very nice to me. It's hard to generalize.

Hermes—Are you close to a lot of Japanese and Chinese Americans?

Ceager—I must confess that I feel a distance between myself and many Chinese American people. I feel closer to foreign students and other American students. In fact I have suspicions that because Chinese Americans outside of China towns are so integrated into white America they somehow do not wish to concern themselves with Chinese culture. This isn't true for all of them but for some. So it's very hard to make friends with them.

Sau Lan—I think this is particular true at a

University like Wesleyan where there are so few students of Oriental descent. At some other schools Chinese students, whether from abroad or born in America, they form a pretty close community. At Wesleyan there are so few of us that if we only associate with each other people may think that we are forming a gang and we'd become alienated from the rest of the school. I think it's different at other schools.

Hermes—How do you view your education at Wesleyan? In particular how do you feel it differs from the kind of education you would have gotten at home? Is it what you expected?

Sau Lan—I didn't know anything about the system here—picking your own courses and stuff like that. It all seemed strange to me. When I was in high school we took really specialized courses. In the last two years there I concentrated on science—Physics, Chemistry, Biology, English and that's all. So when I came here with all those courses facing me I had no idea what I should do. I was in a panic during shop-around period. Sometimes I feel that I won't really get anything by the end of my fourth year taking one course here and one course there but when I get letters from friends that say that all they are doing every day of the week is science, I'm really glad I'm not with them. It's so restricted. It's just not the type of education I would like to have.

Ceager—In general I'm very satisfied. Again I agree with Sau Lan that compared to Hong Kong this place is very liberal. In fact that's one reason I decided to come here. I was fed up with the Hong Kong system. I wanted something more liberating. When I looked at the Wesleyan catalogue and saw all the courses offered and the official line about how "we are here to give the students a well-rounded liberal arts education" I

香港

Hong Kong

日本

Japan

was so impressed that I decided to come to America.

Hermes—Shogo, I wanted to ask you about how you feel about your Wesleyan education particularly since Americans have heard about the problems of the Japanese education system.

Shogo—I really hate the Japanese educational system because it is too competitive. If your goal is to make a high income you have to start planning from kindergarten. You have to take an examination to get into kindergarten, then another exam to get into a good elementary school which will hopefully lead to a good junior high school and so on up to college. If you get into a good college you're practically guaranteed a

good job. Of course I'm exaggerating a bit; this isn't true for everyone. If I had stayed in Japan I could have gone to a pretty good school, maybe one of the famous state schools. But the reason I came here was basically to see other parts of the world....also I resented the examination system. I wanted to come here to overcome language difficulties and cultural barriers—I thought this would be a process of self-growth.

Hermes—Do you feel that you'll stay in America for a long time or even permanently? If not what difficulties do you foresee in returning to Japan and Hong Kong?

Sau Lan—Maybe not at this stage but sooner or later these will be very, very serious problems. My brother and sister went home this summer for the first time in a couple of years. My brother just didn't like the place at all. I couldn't understand it. After all, he lived there for nineteen years and here for only five and a half. He thought that everything there was sick and somehow changed for the worse.

Hermes—Do you sometimes have anxieties about growing more and more distant from your family, friends and Hong Kong?

Sau Lan—Sometimes I feel sad at not being able to be with my family—my niece was born and stuff like that. So I do feel bad about it but I have a commitment here.

Shogo—I really don't know about the future. I'd like to go back to Japan and work but if I get a good job in the States I might live here. It really depends on the kind of job I can get. But I'm kind of afraid of living in the U.S. because, as I said before, you have to be so aggressive. I might like to take a job in an international organization and be around foreigners, living in the U.S. without being fully integrated into American society and losing my Japanese identity.

Hermes—If you go back to Japan what kind of problems do you think you'll have? It's often said that Japan is a very closed society and that even Japanese who have been abroad are treated as outsiders to some extent.

Shogo—Yes, I obviously gave up a lot by coming here though I also gained a lot. Of course now there are a great many differences between me and my friends in Japan. There are so many things that they have in common that I don't share anymore. In terms of companies, Japanese companies clearly prefer Japanese educated people.

Hermes—What kind of differences do you feel have developed between you and your friends?

Shogo—They are pretty disaffected with society and the educational system. They don't go to classes at all. Sometimes when I encounter problems here I think "Ah! In Japan I would be happier!" or "Japanese people wouldn't behave that way." I guess that unlike my friends I kind of idealize Japan. But when I go back I will probably be disappointed.

Ceager—I went back to Hong Kong last summer and I agree with Lan's brother in that it is a very sick society, but I still feel emotionally bound to it. I expect that someday I will go home and take up a job. In the immediate future I'll go to graduate school here and when I get out my priority will be to find a job which is fulfilling. I don't want to work in America all my life because I too have anxieties about integrating into American society. These days I'm so excited about China's new policy that I'm even thinking of working in China some day. I'll probably surprise my radical friends if I do that. ■

Businessman ...

questions of 'national character', the 'Japanese mind' or to seeing Japanese society 'for what it really is'. What they all share is the assumption that a hard and fast distinction can be made between the 'modern' and the 'traditional'. In fact, such a distinction is full of ambiguities. For example, one can look at the Japanese factory system and see the inculcation of 'loyalty' among workers, the life-time employment system as 'feudal' characteristics. Yet this does not make the factory a system 'feudal'. Rather, it is an advanced, highly technocratic system and a major example of how Japan's 'Modernity' has been permeated, shaped, and conditioned by influences which we would otherwise call 'traditional'.

Furthermore, a strong division between the new and the old assumes a view of tradition as given body of values and practices that remains essentially unchanging - except that tradition is now being gradually encroached upon and destroyed by the modernization process. This is what we mean when we commend the Japanese for having managed to 'retain' their traditional culture. However, the content and function of so-called 'tradition' has never remained constant and continues to change. Students now go to Shinto shrines en masse to invoke the god of education for help in getting high scores on their college entrance exams.

As Americans taking a quick look at Japan we find much that is familiar to us (the car, the factory, etc.) and slap on the label 'modern'. We also find much that seems unfamiliar and 'uniquely Japanese' and call it 'traditional'. Yet to today's Japanese both the steel mill and the Kabuki are parts of the inherited past and the continuing present. The Japanese are not schizophrenic—our way of looking at them is...

"Modern, New and Brave"

Continued from page 4

of a factory worker where women of every status and all ages are much in demand.

Life for women in Taiwan is very bleak. Those who are not overwhelmed by the pressures of the society and who remain lively and interested in the world outside the home find themselves totally frustrated often before they are thirty. Yet despite all of these negative forces, I often felt that there was tremendous strength in many Chinese women. This seems to come in part from the solidarity that develops as a result of the division of men and women throughout most of their lives. Marriage may be all encompassing, but unlike marriage in the U.S., it is not so centrally based on the husband-wife relationship. Women's primary relationships are not usually with men.

Another important source of Chinese women's strength and solidarity seems to be the sympathy and understanding between women that comes from generation after generation of repeated experience. The mother understood the

situations and problems of her daughter's life. Even as she bound her own daughter's feet, she herself knew the experience and cried for her daughter and herself. Now Taiwan is changing so rapidly and recklessly. But the origin of many of the changes is not within the country of the society itself. Women's experiences are radically different from that of their mother's. There is no pattern or image for women that transcends generations and wins the approval of her grandmother, her mother, and even her older sister.

The path of development chosen by the present government of Taiwan has meant that women are cut off from their traditional sources of strength. Replacing these is a hollow western model that is neither accepted by society nor acceptable to women themselves. Women in Taiwan must now struggle not only against the sexism of traditional Chinese society, but also against U.S. cultural imperialism. This dilemma makes the problem of women's position in Taiwan society ultimately a political issue. ■

日本空軍「育ての親」仏国航空団



couple of the 1920's.

DAVID KARNOVSKY
interview with three Asian
men: Lau Tan, and K.
Long Kong, and Shogo

When East Meets West — Exotic as Apple Pie

students to foreign students. I was sad because somehow I expected that Americans would behave like Japanese when they meet foreigners and be really interested in them. When I met several people who were interested in Japan I was very happy to know them. As a Japanese I'm very aware that Japan is surrounded by big powers—China, Russia and the U.S. So we always feel that we have to know about and understand foreign countries. Recently the two issues of whaling and the killing of dolphins have been in the news. Many people in the U.S. are saying things about the Japanese without knowing anything about Japan. If you read the letters to the editor in newspapers people write about the

"I got most of my impressions of the U.S. from TV programs. We have everything you have here — Charlie's Angels! .."

Japs' and urge that the U.S. boycott Japanese goods. What they don't know is that the Americans are killing dolphins too. And that for the Japanese fisherman it was a question of survival. This kind of information is not conveyed to the U.S.

Hermes: On a more personal level, what images do you think Americans have of Japanese?

Shogo: Well, my friend Sharylin had a friend and when Sharylin told her about me the friend asked, "Does he wear shorts and glasses and is he pretty dumb?" This person was a Wesleyan student. I admit though that this is pretty extreme.

Hermes: Where do you think an image like that comes from?



Shogo Maeda and K. Caesar Chan (photo by Pam Bolton)

Shogo: I think that in a way these images are true except for being dumb... (laughter)...many Japanese wear glasses and elementary school kids wear shorts, but I really don't know how this becomes a stereotype.

Hermes: Before Caesar and Sau Lan were saying that most of the images of Hong Kong were exotic. Do you think this is also true for Japan?

Scratch A Japanese Businessman ...

by DAVID KARNOVSKY

The most common media image of modern Japan is that of Japan as a 'land of miracles' or a 'land of the old and new'. Any article on the subject is guaranteed to make a striking contrast between the space age modernity and the slow paced tradition that both characterize con-

temporary. Tomorrow. No. Didnt. function. con-

Hermes: Well, how do you feel about the idealization of Japanese culture we have in America? Zen, Noh, Kabuki... things which you say aren't meaningful to you.

Shogo: I think that many people think that Japan is very westernized and so they only look at these things in Japan which the U.S. doesn't have. But if you look into it more deeply you can find differences. What at first seems very American, in the context of Japanese society functions in a very different way. So maybe people should start by looking at what we have in common and then see the many differences.

Caesar: As far as the China side of things, most people get interested because they're attracted to Maoism. I find people's over-enthusiasm or even naiveness about Maoism very offensive. I appreciate their interest in Chinese history and politics, especially since I'm interested in the same thing. But I suspect that many people are interested in Maoism because they are fed up with post-industrial American society and are searching for a more humanistic system.

Somewhat they find Maoism, in the same way that they find Hinduism, Buddhism, Zen and so forth. Some people create a kind of idealized notion of Maoism, thinking that China is like the utopia that exists in Mao's books. Fine. But when they start taking stands on issues concerning China's political and economic development without knowing much about China's concrete problem... well that's another matter. Some ardent Maoist friends of mine have actually told me how they felt China should be run. As a Chinese I feel resentful of this. When China

Chinese doesn't mean they don't know anything. There are lots of Chinese scholars with a knowledge of Western culture and history.

Caesar: Well, let me qualify what I said. I'm talking about a lot but not all of the people at Wesleyan.

Hermes: Sau Lan has raised a point that maybe we should talk about. Have Wesleyan faculty and students who are studying China and Japan offered you any insights into your own cultures that you might not have gotten otherwise? Is there something that they, as Americans can tell you about China and Japan?

Caesar: Yes, I took one Chinese history course at Wesleyan and I got a very new and different perspective on Chinese politics and Maoism. Of course, I had had some indirect exposure to Maoism living in Hong Kong and had formed a strong opinion about it, but it wasn't until I studied Maoism here that I had a chance to really think about it and clarify my stand.

Hermes: What kind of difficulties have you had to overcome as foreign students and, more particularly as Chinese and Japanese?

Shogo: It was very easy for me to adjust to American society, to American ways of doing things. When I first came here I was kind of lonely because of the indifference of Wesleyan students. Also in Japan we restrain ourselves. When we go to class we sit up straight, not with our feet up on the desks. These small things really bothered me at first. Also I was puzzled at how aggressive and self-assertive you have to be in classes and in the rest of the society here. In Japan it's not like that. If you want a cup of tea you don't say "I'd like a cup of tea". You wait until someone offers it to you and then you probably refuse it the first few times although you really do want it. So after a little while and take you finally drink it. These were some of the difficulties I encountered. I couldn't be so aggressive and self-assertive. I felt very uncomfortable acting that way. So I decided to be myself and preserve Japanese values. Although as a result I've lost a lot of things I could have gained in class discussion or in relations with teachers for example.

Hermes: How has this decision worked out for you?

Shogo: I still feel a tension sometimes. I wish I could be more self-assertive because in American society I think it's better to be that way.

Caesar: I feel quite different than you do about American manners. Actually, I'm quite happy that they stretch their legs on the tables. I think that when I came here, although I may not have been fully conscious of it, I was looking for some kind of liberation. Although it was great. In Hong

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it's hard to go beyond that—to get beyond the polite surface. Americans are very individualistic—more so than Chinese. Here you can make a friend at a party and really get along well but then the next day he may not remember your name.

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Hong Kong Japan

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questions of 'national character', the 'Japanese mind' or to seeing Japanese society for what it really is. What they all share is the assumption that a hard and fast distinction can be made between the 'modern' and the 'traditional'. In fact, such a distinction is full of ambiguities. For

Laurilei

I'm in love with a cross eyed girl
 Her pinkies picking earwax twirl
 Her socks don't match, her finger's webbed
 She got a cold when she was debbed
 Her nose looks like a guava fruit
 She eats the boogies from her snoot.
 She's got thick hair on either arm
 Her daddy owns a raisin farm.
 His eyes, like hers, are bloodshot red.
 She'll get his money when he's dead.
 So I'm in love with a cross eyed girl
 Though she looks like old decaying squirrel
 We talk at night and gaze at stars
 And break the strings on old guitars
 But she won't waste upon a shelf.
 Hell, I ain't no treat myself.

—James Boylan

The Last Supplement?

With any sort of luck this is the last issue of the Hermes Literary Supplement, not because there is any less good writing being done at Wesleyan but because there may be better ways of publishing it.

For about forty years prior to the mid 1960's The Cardinal was Wesleyan's literary magazine. It appeared three or four times a year and published more material than now appears in Hermes and ADLIT combined, even though the student body was considerably smaller. When The Cardinal folded, ADLIT, till then strictly an in-house magazine of Alpha Delta Phi, took over the role of campus literary magazine, funded half by the College Body and half by the fraternity. However, this arrangement was understood to be a temporary one until the Cardinal could be restarted. Late in 1976 Hermes began the Lit Supplement, and thus more than doubled the amount of fiction and poetry published on campus. Submissions of quality material to both Hermes and ADLIT continue to grow, and there are other indicators of increased interest among students, such as the response to the new Prose series.

Thus the time may be right for the Cardinal to rise like a phoenix from its own ashes. I envision a small, inexpensively-printed magazine that would appear monthly, replacing the Lit Supplement. A given writer's best pieces would be saved for a larger, slicker edition, like the ADLIT, which would be published at the end of the school year. Or there could be four to six medium priced issues throughout the year. These would be run by a single, non-hierarchical organization open to all students. Funding would be from the CBC, advertising, benefits, alumni subscriptions, and perhaps a small per copy donation.

There will be a meeting at 7:30 on Tuesday the 25th at Alpha Delta Phi to talk about how literary publishing ought to be organized at Wesleyan and to form a nuclear staff for whatever arises out of the meeting. Everyone please come, bringing all the ideas, interest and talent you can spare.

—W. Victor Tredwell

Singles Saturday

Selina Rose, light as a twig
 covered with snow
 loosing her kindness
 like a high-dusted branch
 when the wind blows or higher-yet snow falls
 The nice-melt congeals at
 the drop of reproach
 (She left her gloves and took her coat)

Selina on the sidewalk, unconcerned
 as a most solemn otter
 her twitching nose burns at diesel or
 people or as bright new
 acrylics slide by, bye
 Sleek in her fur-collared coat
 like an animal she slips through the groups
 skids down the snowbanks
 (down through the reeds to the water)
 Plunged in the room by the fire
 (someone threw on a log to make the flames higher)

"Hello, well hello" she wishes she'd shout,
 Exultant as fresh morning air,
 (or the bitter cold breath of a city at night
 without wind which still lights a chill through the skin
 to the bones that bounce back to the frost nipped nose)
 and a flash of bright eyes cry
 I am alive so alive
 and so crisp
 that I'm about to burst into
 cold ginger ale
 liquid and light
 (and along comes a male)
 and the warmth of the fire and oceans of cheer
 and puddling of sinuses thawing her
 tears
 and she laid down her scarf and
 kindly took a beer.

—R.E.B.

The Squirrel

I woke up at 6:00 and was surprised to see a squirrel on the branch outside my window, looking into my room. She had a nut shoved into her mouth. It looked as if she were asking if she could borrow a sweater.

There was a fog rolling on the hill. I was afraid the squirrel might jump off the branch, mistaking the fog for warm cotton. It looked like hot steam to me.

I dreamt that I slept with a watch on last night, and that I broke the crystal in the middle of the night—or maybe it just cracked because of the cold, they way your eyes do when you look at metal for too long. Too much sleep does that to people. It's bad for you. You feel a biting on your wrist in the middle of the night. That's when you wake up without knowing why and you think you hear a girl in a white dress holding out her hand like a cross. She makes a scraping noise when she moves.

The crystal was my dream last night. It reminded me of my first and last watch, which was stolen from me when I was twelve. This watch told the time in two different languages, only thing was, you never know which one, off hand. Right after my twelfth birthday, this black kid who was half my size came up to me and asked me if I had the time. I pretended not to hear him, but I saw that he had on a dirty raincoat and that he hardly had any hair on his head. What little hair he had looked like rusty, metal coils. Then suddenly he stood in front of me (he smelled of raw fish) and I felt something press between my legs. I looked down and saw that he was holding a long steak knife. He pressed harder and said he would "cut off my dick" if I didn't give him the watch. The whole time he was smiling. I didn't really feel scared. I didn't seem to feel anything. I thought maybe if I got to know him better, we would go to Mammy's for an Egg Cream. It might have been interesting to watch him draw a shape with his knife, one that would stick in my flesh without changing. But then I saw that his teeth were soft and rotten. He had red, coily hair and black rotten teeth! I gave him my watch and walked away dizzy. Now I try with all my might to smell the urine of his breath, but it never works. It's not like a song you know by heart, a melody you can pull from a pile of dead leaves. The watch, the ticking, goes and comes, falls, flies, but some space it just can't fill without being wrapped around you.

The squirrel was still on the branch, sharp gusts of air blew her fur and made deep imprints on her back. She looked like a beautiful, perfumed lady and a dachshund tightrope-walking over the kind of white ice water which cuts you. Was she stuck? She had the expression of a dog in front of a grocery store, waiting for its master. I wanted her to go home to her hole where it was warm. She made me uncomfortable—in the cold and looking through me. It was 6:30. The fog was still thick; it licked my window, but it didn't seep through the glass (which kept me from breathing it).

I started to think about my father. I wondered what he was thinking, how much he weighed. He and I had a few good times. My Dad was always cracking a joke, one that he heard or one that he made up. Sometimes he pretended he was dead when I went into his room to wake him up in the morning. This was very funny, he would always wake up and stop the joke when I would start to cry. I knew he wasn't really dead, but I still couldn't help crying a little when he didn't wake up for me. When I was small, he used to clean my ears with Q-Tips after my bath. He always told me that if I didn't clean my ears, the wax would turn into a tiger and tear me to shreds. I believed him until I got into the eighth grade. I still clean my ears though, every morning. It's just a funny habit.

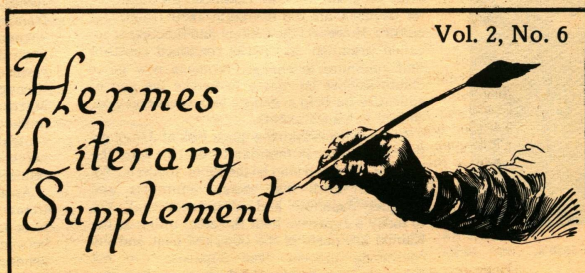
The squirrel dropped her nut into the fog. I wanted so much to reach out and make her go home. She must have been so cold out there on that bare branch, like the dog in front of a grocery store, erect and alert, waiting in the snow for his master at 6 in the morning. I thought how miserable the squirrel might be this winter out in the freezing cold. She was warmth to the hand's eye but gray pointy ice to the eye's eye. I imagined finding her hollowed skeleton in the snow. It would be very brittle and there might be a nut jammed in her jaws. I shut my eyes, and squeezed a cool tear off my eyeball—a toothpick removed slippery from a bowl of Jello. Then suddenly I started thinking about the winter my Dad might spend away. He would be alone, playing with our dog Barnaby who died three years ago in front of the A&P (in our neighborhood.) My Dad might pretend to be dead, but this made me laugh because I don't think the squirrel would get the joke. The misty whiteness of the fog froze my vision, and reached up like a knotted, pallid fist. Could I inhale it? It tried to tell me the time with its weight, but it didn't give itself clearly—like a diary; like man on his way to work with every other man's sweat on his face and pain in his chest; like history, a dead, icy leaf. A spiraled memory, it could not be reduced to a watch.

My Dad and I had good times. Once we decided to put one of my undershirts on Barnaby. He couldn't walk with it on and it was very funny. Every Sunday, we had a safari. We would spend the afternoon killing cockroaches. We'd quietly go into the kitchen with fly swatters and turn off the lights. Then we would wait for about ten minutes in the dark, standing perfectly still, like statues, while the roaches would creep out of the crevices. We would hear them rustling around and walking on each other. Then one of us would turn on all the lights and we'd kill like crazy, screaming maniacs. Barnaby would help and bark. He ate the wounded ones on the floor which were trying to escape.

The squirrel seemed to be watching me as if I were telling her a story. It reminded me of Barnaby's expression when he watched my dad and me eat our dinner. This made me think of the time my dad put a rubber band on Barnaby's snout, then dropped some scrambled eggs on the floor.

I suddenly realized that the fog wasn't fog at all. It was snow, probably 20 feet deep, since it almost came up my window. Winter had come more quickly than I thought it would; everything had turned white. The squirrel was stuck to the icy branch and could not get down. I leaned toward the window; my knees cracked. I wanted to shut my eyes. I made a gesture for her to be patient. I reached out the window until I felt her wet fur. She trembled in my hand, the whirl of throbbing skin, and I slowly brought her into the warmth of my room. All I held was a skeleton with white, frozen eyes.

—Beck Lee



Pasiphaë

Heart pounds.
An anxious breast heaves of anticipation.
Wind blows.
Gnashing teeth tear it as it passes.
Leaves rustle under tender feet.
Treading so lightly on beaten earth.
Eyes dart.
Glancing behind, I am private.
SCREAM.
Subdue me.
I am powerless in thought of you.

Running.
Sweat rises above my red nipples bosom
shimmers in vanishing moonlights.
Selena permits a glimpse of my white body searching.
Silence.
Breath hungers for life.

I come.
Indefatigably my legs carry me to you.
Time fades.
Father will be preparing the horses soon to carry the
chariots through the heavens to tear away this secret
life of black.

Heart pounds.
An anxious breast worries of rejection.
I age.
Weary feet trudge the grey palatial slate daily.
I wring my hands.
Stately, cruel.
I am distant.
Lost.

Where is the passion I bore as flames consuming flesh.
Gone!
Four children I have carried.
Dragged into life.
I am mother's life drained of nectar,
forced into Minos' compliance.
Abandoned.
He rules.

A flash of blindness.
I remember.
His sterile bed.
Detestable.
A heaving, grotesque body invades me.
Ravished.
Man.
Husband.
I am will-less, lacking the control of initiation.
I tire of heartlessness.
I am no woman.

Remembrances.
Heart pounded.
They brought you bull stand before me.
Knuckles whitened,
gripping the throne, I beheld you first.
Sweat rose above my red nipples bosom.
From where came the Heat?
Oh Poseidon, power of waters,
That you make me suffer thus
the limitations of human construction.

I run.
Heart beats of anticipation.
I spy you.
White wonder.
Magnificent.
I see horns tapering off to fine tips. Glinting.
Your body stark by Adriatic shores.
I run a shaking hand over your supple flanks,
cup it in the hollow of your jaw.
It nestles within.
Nipples rise.
Deep breaths purge nocturnal silence.
Thighs press.
Sweat gathers at your sides,
dripping slowly off, nourish the soil.

Consumed.
Destroyed.
Beast!
I am no virgin.
I fall upon you.
I am no fulfiller of duty,
no mistress, no woman,
no wife.
BEAST!

Release.

—D.I.A.

The Reunion

Plump, dark green sprouts of broccoli floated by on spinning silver trays. The delicate aroma of Veau de Charmony, pink and saffron-spiced, Dijon-dappled, wafted up from fogged crystal dishes. Thinly cut cucumbers bobbed up and down in chilled bowls of dill soup. Eyeless, purse-lipped fish, air-drowned, lay stiff and salt baked in beds of lettuce. The crisp, light tinkling of a piano spread through the room like a soft shower of rain, or slowly shattering glass.

—What shall I have?, said the woman in blue, placing a thin finger to her mouth, sucking on the long nail.
—What will you have?, she asked the man next to her, looking up at him with her pea-green eyes. Not hearing her, he did not answer. He had been thinking how nice she would look white on a plate of mint leaves.
—How dull you are, she said playfully.
—It is not I who am dull, he said, straightening himself with a jerk, as if awakened from sleep. It is this reunion.

—Then why do you come to them, year after year? He switched her from a plate of mint leaves to a bathtub of creme de menthe, thinking her sour.

—To impress people by my success and wealth.
—Those with success and wealth don't feel the need to impress, she said, thinking it clever.

—Oh, what do they feel the need for? Suddenly she bored him, and he blandly turned his attention to the black and white creature who stood at his left elbow.

—Your desire?
—Bananna flambe with raspberry sherbert and coffee, thank you.

—Make that two, said the woman in blue.
This was the worst time of the meal, she thought. After a few drinks, after the polite gulping, munching, slow bovine chewing they patted their stomachs, belched quietly with a hand curled over the mouth, grinned, sighed, rolled their eyes in mock delight of sin, and thought it the appropriate time to become confidential.

—And how is it with you, John?, asked a heavy, red-faced man in a dark suit next to him. The man rested his plump hand on John's shoulder. Fine flannel, he thought.

—Very well. Fine.
—And the wife?

—We're separated.
—Oh. Hm yes well, he said, screwing up his neck under a tight white collar. That happens. So sorry to hear. It's quite common these days, isn't it. The kids, they'll be with her?

—We have no children—
—Your Bananna flambe, sire. Heavenly Grace! thought the man in the dark suit, taking the opportunity to remove his hand from John's shoulder and turn away.

John looked at the table. Clear cubes of ice were dissolving in dirty glasses of pale liquid. Yellow rice and bits of broccoli spotted the tablecloth, smeared and sticking like paste. Lamb bones, chewed, grey and smelling, swam in cold and congealing white cream sauce. Fish bones lay in flaky piles on the sides of plates, spilling off onto the table. Viscid green dressing slid serpentine over the lip of a pitcher.

Unable to contain his disgust and a sudden deep wave of nausea, he stood up abruptly and turned his face away.

—Leaving so soon? asked the woman in blue, lightly scraping the nails of one hand down his forearm.

—Like a brothel, he said under his breath, and left.

—Jodi Daynard

A street vendor decided to sell
all his words. He took them
from his cookiejars, canteens and clock-hearts,
poured them from the wine kegs and carberator,
blew the dust off the slang and packed
them into two saddlebags
on his bicycle.

He pedaled the streets
and turned corners around.
Punctuation slid like seeds out of his pockets.
Poor speakers ran beside him
and pulled letters with their hands:
they scratched their backs with z's
and tried to swallow vowels whole.
They took everything, and spit slang
over the slow wheels.

When the vendor limped home
he found his gates chained shut.
An e was gone from his welcome mat.
Someone had barred his door with an X.
Behind him, the town was babble.
Wild phrases tore the streets, and pronouns
burned in the ladies' windows.
he sat on a semi-colon and took out his teeth.
They danced and chattered in his palm,
but when he held them to an ear
they bit his tongue off before they would tell.

—Elissa Ely

NOTICES

Daniel Stern will read from a work in progress on Thursday, April 27th, at 4:30 in the Grotto of Alpha Delta Phi. The reading is the last faculty event in the Prose Series for this semester. Those interested in participating in a student prose reading, scheduled for reading week, should contact Jack Paton in South College.

ADLIT, due to delays at the printers, will not be available until the last week of classes. At that time there will be a reading by those published in the magazine, to be followed by an open reading.

Book reviewers are needed for a new literary show on WESU. If you've read anything that you think others ought to know about, contact Vic Tredwell at Box 903 or 346-3193.

A real literary magazine for Wesleyan? There will be a meeting at 7:30 on Tuesday, the 25th, at Alpha Delta Phi to discuss plans and exchange ideas concerning the reorganization of literary publishing on campus.

I Forgot My Eyes were Black...

Continued from Page 5

book. We Chinese-American women expressed sympathy for the main character, a Chinese-American woman like ourselves, and for the emotional and psychological trials she had to bear while growing up. Yet, we also admitted our feeling that we didn't fully understand why, or even believed, that the heroine-author had reacted to her conflicts as intensely and radically as described in the book. I myself felt disturbed and frustrated with her inability to simply and calmly express her real opinion and feelings of personal pain and humiliation at seeing an emotionally weak, possibly "neurotic," and yet aggressive Asian-American. Certainly, her situation is not dissimilar to our own; if we look deeply and subtly, we can find much of our own experience in hers. But to cast ourselves as emotional weaklings or as aggressive rebels is no comfortable thing.

I hope that I myself will not be judged and cast as merely such a person. It is important to reject the temptation to label a person this way because it tends to distance oneself from the message that the person is trying to communicate; it is more important to see if there is anything in what the person is saying that you can relate to in an empathetic way. I do not mean to imply that all Asian-Americans are weaklings and that we should all turn ourselves into soul-searching rebels. What I am saying is that I don't think many of us (myself included) have truly come to terms with being Asian-American, as many of us have previously professed (myself included). Many qualities of our personalities and lives originate, to a large extent, in our reaction to our bi-cultural upbringing; but we never learned to make such connections. Most of us could stand to develop a more conscious and sophisticated perspective of ourselves as Asian-Americans, of our relationship to our parents, to other Asian-Americans, to members of other racial and ethnic minority groups, to the "White America" culture, and to the large American society. Until we gain a fuller understanding of the realities of being Asian-American, we will continue to burden ourselves with dissatisfaction, ambivalence, confusion, anger, and ignorance—concerning ourselves and our relation with others. (e.g., Why do you wish your eyes weren't so small and nose weren't so flat and that you looked more like Paul Newman or Joey Heatherton?, or, Why do you think Asian guys or girls are too "square" and unattractive?, or, Why can't you bring yourself to major in Dance instead of Biochem?)

Despite the differences in the way we perceive our Asian-Americaness, I have found that we have more in

common with each other than that which we hold in difference. I think all of us at Wesleyan share a common feeling that, if being Asian is not the most important thing in our lives, it is certainly nothing to be ashamed of; and many of us do feel proud, and consider it an inherent part of our identity as individuals. But, what does being Asian mean to you? What is it; and what has it been in your life? Can we answer that for ourselves?

Beneath the consensus that being Asian-America is "O.K." or even "really neat," there are almost always ambivalent feelings. My Asian-American friends have often shared these feelings openly with me and I have listened; other times I can sense their presence underlaying what is being said. I have also felt the defensiveness and ambivalence hidden behind the anger of a person who attacks me for the absurdity of my ideas about being Asian-American. I have little way of gauging the extent to which my ideas may actually be absurd if no one takes interest in interacting with other Asian-Americans like myself in order to discuss such matters.

I have always envied the various groups of Asians on campus who spend much more time with each other, brought together by a shared language and culture, and by a shared home far away. I have always been more than a little discouraged over my impression that the Asian-Americans here seem to have

so little to do with each other. The absence of Asian-Americans at events such as Asian-American workshops and presentations on Asia suggest that non-Asians on campus are more interested in us than we ourselves are. There is also very little socializing among us, either between those of the same or of opposite sexes. I think this is only in part due to our small number; another reason may be that many of us do not see ourselves to be significantly different from white Americans, either racially or culturally, to bother seeking each other out; yet another reason may be that we do not feel as comfortable in each others' presence as in the presence of Americans because we remind each other, in various ways, of the fact that we are different; or maybe we just think of each other as drips.

I think this is all a shame because I think there is plenty for us to talk about — and much of it is EXCITING! (I hope that the dark mood of this particular essay does not lead you to believe that being Asian-American excludes fulfillment, joy and fun!) As Asian-Americans, we too share a culture; we too can develop a common language between us; and, as a rich addition to our individuality, we too have aspects of ourselves which we have shared in common — a "home" to which we can come back to: our Asian-American identity.

Sit-In Ends; SAAG Achieves Goals

Continued from Page 1

the weekend, the number swelled to over 100 at times. SAAG felt that such an action was necessary because "we have been through all the 'proper' channels of action and we still believe that our position has not been considered fairly. We're sitting in President Campbell's office because we feel that a dramatic, public action is necessary to acquaint members of the Wesleyan community with the reasonableness of our demands." Although some non-SAAG members saw the sit-in as premature, SAAG felt it was necessary at this time so that the alternative of divestment would be fairly investigated and represented for the October Board of Trustees meeting. Any delay in the establishment of this committee would severely detract from the amount accomplished by October. Through his unresponsiveness, Campbell seemed willing to participate in such a delay. A sit-in created the need for immediate discussion and action.

After lengthy meeting with President Campbell throughout the weekend, the two sides reached

agreement on most of the major points of SAAG's demands. Campbell claimed that he had agreed with most SAAG demands from the start. However, SAAG felt that the vagueness of the committee's mandate left no indication that their request would be met. SAAG's demand that clarifications and specifications be written was not due to a lack of trust of President Campbell. Rather, the group did not believe that a committee with such a vague and ambiguous mandate could possibly move in the direction of fairly studying divestment.

The outcome of talks with Campbell clarified and interpreted the mandate such that now most of SAAG's demands have been met (see accompanying box). The effects of the sit-in were neither destructive nor counter-productive to SAAG's goals. As part of a growing national movement, Wesleyan has played an indispensable role. In addition, the makeup of the committee and the specific clarifications of its mandate will insure a fair report in October.

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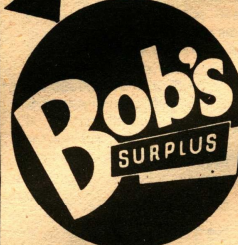
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PAN Needs Help

The Progressive Action Newsletter is looking for people who are interested in becoming co-editors. This involves being in close contact with campus organizations, compiling information, researching and writing articles, and designing the page at the printers. Anyone interested in working with the current staff should call Wendy at 347-4279. The time and place of an organizational meeting will be announced in the next issue of the PAN.

We again encourage all campus groups to send us announcements of upcoming events so that our coverage is as comprehensive as possible. Please send any information to PAN, Box 111, Wesleyan Station, Middletown, CT 06457, or call 347-9411, X463.

Alternative Energy Fair

SUNDAY, APRIL 30
SCIENCE CENTER

9:30 a.m. — Registration
10:00-11:30 a.m. — Workshops and Films
11:30 a.m.-12:30 p.m. — Lunch for sale
12:30-5:00 p.m. — Workshops and Films
6:00 p.m. — Fund-raising Dinner, West College Courtyard
7:30 p.m. — Keynote Speech by David Morris from the National Institute for Local Self Reliance, Washington
9:00 p.m.-12:00 a.m. — Music by Charlie King, West College Coffeehouse

WORKSHOPS:

SOLAR ENERGY: theories and practical application (solar hot water heating). Given by Joel Gordes, solar technologist.
SOLAR DESIGN: by Steve Congor and Paul Lytle, partners in Leela

Designs, an energy conscious design firm. A passive solar home that they designed is now being completed in Guilford, Ct.

THE SOLAR HOUSE CLASS (Wesleyan): a presentation on what they have been doing.

POLITICAL AND ECONOMIC BARRIERS TO SOLAR ENERGY: by Arnold Wallenstein, former legal counselor for the Energy Program of the New England Regional Commission, now legal counselor for the commercialization division of the Northeast Solar Energy Center.

PHOTOVOLTAICS: Research, design, applicability. Presented by Drew Bottaro, researcher at the M.I.T. energy lab.

WIND ENERGY: Presented by Robert Griffin, author of Wind Energy and You and marketing manager for Wind Technologies, a company which has built two prototype wind systems in Vermont and is working on a third on Long Island.

BIOMASS: Decomposition of organic materials for energy production. By Wes Auerbach, author of A Domestic Power Unit Methane Generator.

HYDROELECTRIC: William Delp, President of Independent Power Developers, Noxon, Montana, will present a slide show on uses and potential for small and intermediate hydroelectric development in new and existing dams.

THE SOCIAL IMPLICATIONS OF ALTERNATIVE ENERGY: by John Sweeny, formerly with the government department at Wesleyan, now at Yale with the Yale Mapping Project on Energy and Social Sciences.

RECYCLING: the use of municipal wastes for electricity generation, by Mr. Brennenman from the Connecticut Resource Recovery Authority. Mr. Carter from Southern Ct. Resource Recovery Systems, the energy used in different methods of recycling.

Events Calendar

Thursday, April 20, 1978

Film "Ramparts of Clay," about the changing consciousness of small town Arab women. Women's Center and Political Film Series. 7:30 and 10:00 p.m. 150 Science Center.
Film "Father Panchali" — An Indian movie directed by Satyajit Ray, about a boy growing up in a small village in Bengal. Wesleyan Asian Interest Group. FREE. 8:00 p.m. 68 Science Center.

Saturday, April 22, 1978

Seabrook Information Meeting for anyone interested in any aspect of the June 24 nuclear plant site occupation/restoration. Included on-site support work, rallies, rallies and marches and public education efforts around that date. This meeting will help you decide if you want to take non-violence training for the occupation 2-3 p.m. Room 112 Fisk.

Sunday, April 23, 1978

First of two Training/Preparation sessions on non-violent civil disobedience training concurrently. This is required for anyone considering occupation of the Seabrook, New Hampshire nuclear power site on June 24, or anyone interested in doing off-site support work. Plan to be there for the whole time. Try to get in as advertised at the info meeting April 22/23a above, or by calling Bradley 347-4048 or Laura 346-0041 or on the list outside the Alternative Resource Center on the second floor Housing Office. 10:00 am-5:00 pm 184 Science Center.

Monday, April 24, 1978

Film "Breaking with Old Ideas." This is the best Chinese movie made about the Gang of Four. FREE Wesleyan Asian Interest Group 8 p.m. Cinema.

Tuesday, April 25, 1978

Regular meeting of Nuclear Resistance Group 7:30 p.m. Room 112 Fisk.

Anyone participating in any aspect of the June 24 Seabrook occupation or any other anti-nuke actions, or anyone else who is interested should read some good articles and leaflets that are on reserve under "Nuclear Resistance Group" or "Seabrook" at both Olin Reserve Room and at the Science Library. The Clamshell Alliance Occupiers Handbook will be on reserve at both places. All occupiers must read this preferably before their training session.

Friday, April 28, 1978

Another Seabrook non-violence training session 5 p.m. to 12 midnight. Watch for announcement of location.

Saturday, April 29, 1978

April 29-30, 1978: Conference on Women in the Paid Labor Force: Speak out on work, pay, discrimination. Workshops, films, music, theater, photography exhibits. For more information contact NECTI, 216 Grown Street, New Haven, CT 06510, 778-0451, or Wesleyan's Women's Center.

Childbirth Two: Speakers including Suzanne Arms, Gena Corea, panel discussion, evening of films all dealing with issues of childbirth, alternatives to standard practices, etc. Bradford, Vermont, Oxford High School. For more info contact Childbirth Two, Homecoming/Theford Center, Vermont, 05075 or the Wesleyan Women's Center.

Sunday, April 30, 1978

All day Science Center Alternative Energy Fair.

ECONOMICS: Robert Shortreed from the National Center for Appropriate Technology will talk on energy options for lower income people and third world countries

EXHIBITS:

(partial listing)
Wind, Sun, and Wood, Middletown: four different wood stoves, auxiliary equipment.

Goodale's Stove and Solar Energy Co., Portland: solar panel and woodstove.

Radiant Grate, Clinton: radiant grate (heats and cooks by using radiant energy from a fireplace)

Wesleyan Solar House Class: two solar collectors and a copy of the design for the house they will build this summer.

City Savings Bank, Middletown: solar panel of the type used in building the bank.

C.B. Stone: complete apparatus for solar hot water heating.

Chem Associates: trailer with solar hot water heating system.

Energy Alternatives Store, Stony Creek: wind system.

Southern Ct. Resource Recovery Systems: samples of recycled and ready-to-be recycled materials.

Northeast Utilities: bicycle which measures the amount of electricity you produce as you ride it.

There will be booths set up by Peoples Action for Clean Energy, Middle ConnPIRG (information about Sun Day, May 3, events), and the Nuclear Resistance Group.

FILMS:

Films on all aspects of Alternative Energy will be shown continuously from 10:00 a.m. to 5:00 p.m.

+++++

The fair is being organized jointly by members of the Alternative Energy task force of the Nuclear Resistance Group and the Committee on Environmental Awareness. If you are interested in helping too, call Elaine or Peter at 347-4048 or Margaret at 346-9932.

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Editorials

A Positive Beginning

Noteworthy for its reasonableness, this weekend's South Africa Action Group (SAAG) sit-in exemplified constructive student activism. A dramatic gesture rather than a militant confrontation, the sit-in was marked by the consideration with which it was conducted. SAAG chose to sit in President Colin Campbell's office to minimally interfere with the operations of the university while bringing home its points to the man best equipped to deal with them. Recognizing the financial considerations which limit the Trustees' actions, SAAG demanded that their committee investigate the swiftest and most economical means of divestment, rather than that they immediately divest all holdings in corporations which do business in South Africa.

The agreements which the sit-in generated showed similar consideration for practicality. Interpreting the committee's mandate to include investigation of the costs and methods of divestment from all stocks in Wesleyan's portfolio allows for divestment to remain a strong possibility. Defining the three-stage process of proxy votes, direct communication with corporate management, and divestment as simultaneous rather than sequential allows for Wesleyan to follow more effective actions. Monthly open reports by the committee allow for the Wesleyan community to participate fully in its decisions. Selection of the committee's four student members by SAAG

and various student representative bodies, and approval of its four faculty members by the Faculty Advisory Committee also allow the Wesleyan community significant input into the decision-making process.

The right to this type of input was central to the sit-in. To dismiss it as overly radical is to ignore students' right to contribute to university policy. More than 100 students cared enough about Wesleyan's investment policy to face university reprisals by sitting in President Campbell's office. Displaying solidarity with one another and with students at campuses across the country, these students accomplished much through the publicity their actions caused. Perhaps more important in the long run than the gains SAAG made at Wesleyan was its heightening of others' consciousness to the problem of South Africa-related investments. Such increasing of public awareness should continue as long as apartheid remains in force.

This weekend's accomplishments mark a positive beginning for Wesleyan in fighting apartheid. The committee investigating South Africa-related investments seems likely to be receptive to the idea of divestment. We hope that the Trustees will be equally receptive to the report the committee makes in October. Wesleyan should take seriously the moral responsibilities of its investment policy. ■

A Courageous Step

Recently, members of the Wesleyan gay community have been making an impressive effort to communicate with the University at large. They have sponsored two successful gay-straight rap sessions in recent weeks, with the third scheduled for one week from today. Also, gay people have addressed the members of Jeff Baker's *Human Sexuality* class in a panel discussion. And the documentary film, *Gay USA*, has been shown at the cinema.

Recently, the Wesleyan Gay Alliance, under the name WESGAY, sent out an open letter to all undergraduates about the gay experience here. The letter emphasized that the gay people here want to share their views with others, discuss what it means to be gay, and sponsor activities aimed at bringing people to a more complete understanding and acceptance of themselves.

We support and commend the actions of the Wesleyan Gay Alliance. It is threatening to come out of the closet anywhere, and Wesleyan is no exception. We have intellectual tolerance here, by and large, but the issue of sexuality is an emotional one, and to speak out about powerful feelings is often frowned upon and ridiculed at institutions such as our own. In view of this, the gay people at Wesleyan have a special right to be proud of themselves.

If the Wesleyan Gay Alliance can focus more campus attention on sexuality — with a view to honesty, acceptance, and understanding, — it will be beneficial for all of us. We ask that the student body respect this group for its bold initiatives and give serious consideration to the important concerns which it has brought into the public eye. ■